

William Gordon Esq.^r
of Iybie.

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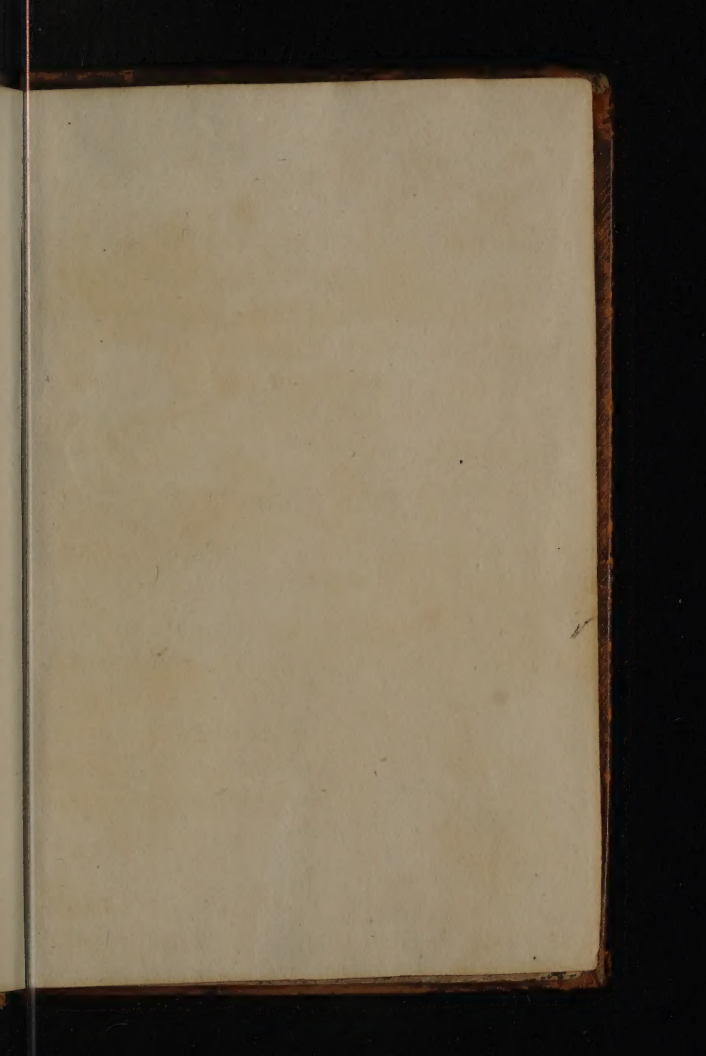
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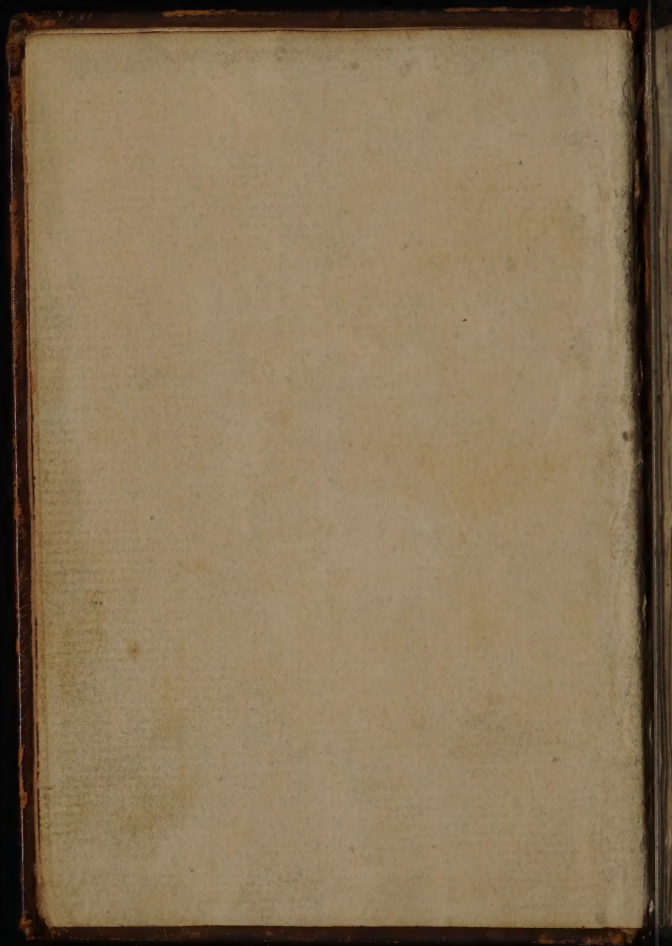
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Here Followeth
With a Compendyous Re-
gimente or Dyetary of health,
made in Mount pyllor: Com-
pyled by Andrewe
Boorde, of Wyl-
che Doctor.

Anno Domini. M. D. LXXII.
XXII. Die Mensis
Januarii.



The Table.

The Table of the Chapters
foloweth.

The fyrste Chapter doeth shew
where a man shulde cytuate or
set his mancyon place or house
for the helth of his bodye.

The seconde Chapter, doeth shewe
a man, howe he shulde build his house
and that the prospecte be good for the
conseruacion of health.

The thyrde Chapter, doeth shewe a
man, to builde his house in a pure and
freshe ayre, for to lengthen his life.

The.iiii. Chapter, doeth shewe un-
der what maner, a man shulde buylde
hys house or mancyon, excheuyng
thynges that shulde shorten the lyfe.

The.v. Chapter, doeth shewe howe
a man shulde order hys house, concer-
nyng the Implementes, to comforte
the spyrytes of man.

The.vi. Chapter, doth shewe a man
howe he shoulde order his house and
household

houſholde/to lyue in quyetnes.

The. vii. Chapter, doth ſhewe how the hed of the houſe, or a houſholder ſhuld exerceyſe himſelfe, for the health of his ſoule and bodye.

The. viii. Chapter, doth ſhewe how a man ſhoulde order hym ſelfe in ſleepyng and watche, and in his apparel wearynge.

The. ix. Chapter, doeth ſhewe that replection or ſurfetyng, doeth muche harme to nature, and that abſtynence is the chefeſt medſon of all medſons.

The. x. Chapter, treateth of all manner of drynkes. As of water, of wyne, of ale, of beere, of cyder, of meade, of metheglyn, and of whaye, &c.

The. xi. Chapter, treateth of bread

The. xii. Chapter of potage, of ſew of ſtedpottes, of grewel, of ſpymente, of peeſe potage, of almonde mylke, of ryce potage, of caudelles, of culleſes, of ale brues, of honny ſoppes, and of all other manner of brothes.

The.xiii.chapter treateth of white meate, as of egges, butter, cheese, mylke, crayme, posettes, & of almonde butter, and of beane butter.

The.xiiii.chapter treateth of fylthe.

The.xv.chapter treateth of wyld fowle, and tame fowle, and byrdes.

The.xvi.chapter treateth of fleshe wyld and domestycall.

The.xvii.chapter treateth of par- tyculer thynges, of fylthe and fleshe.

The.xviii.chapter, treateth of roste meate, of fryed meate, of soden or boy- led meate, of byyled meate, and of ba- ken meate.

The.xix.chapter treateth of rootes
The.xx.chapter, treateth of cer- tayne vsuall herbes.

The.xxi.chapter, treateth of frutes

The .xxii. Chapter, treateth of spyes.

The.xxiii.chapter sheweth a dyet for Sanguyne men.

The.xxiiii.chapter, sheweth a dict

The Table:

for Flumatyke men.

The. xxv. Chapter sheweth a dyet
for colorycke men.

The. xxvi. Chapter, doeth shewe a
dyet for Melancolycke men.

The. xxvii. Chapter, treateth of a
dyet, and of an order to be used in the
pestiferous tyme of the pestilence and
the sweating sickenes.

The. xxviii. Chapter, treateth of a
diet, for them the which be in an Ague
or a feuer.

The. xxix. Chapter, treateth of a
dyet for them the whiche haue the
Shlacke or the colycke and the stone.

The. xxx. Chapter, treateth of a
dyet for them the whiche haue any of
the kyndes of the gonnes.

The. xxxi. Chapter, treateth of a
dyet for them the whiche haue any of
the kyndes of the leprosy.

The. xxxii. Chapter, treateth of a
dyet for them the whiche haue any of
the kyndes of the fallinge sickenes.

The Table.

The. xxxiii. Chapter, treateth of a dyet for them the whiche haue anye payne, in theyr heade.

The. xxxiiii. Chapter treateth of a dyet for them the whiche be in a consumption.

The. xxxv. Chapter, treateth of a dyet for them the whiche be Almayne men, beyng chozte wynded oz lackynge breath.

The. xxxvi. Chapter, doeth shewe a dyet for the which haue the palley

The. xxxvii. Chapter, doeth shewe and order and a dyet for them the whiche be madde, and out of theyr wytt.

The. xxxviii. Chapter, treateth of a dyet for them the whiche haue anye of the kynde of the dropsye.

The. xxxix. Chapter, treateth of a generall dyet for all maner of men, and woman, beyng sicke oz whole.

The. xl. Chapter, doth shewe an order oz a fashyon, howe a sycke man shoulde be ordered in hys syckenesse.

Of health.

And howe a sycke man shoulde be bled
that is likely to dye.

The ende of the table.

Here foloweth the Dyetary of the
of the Regyment of health

The Fyyste Chapter, doeth
shewe where a man shulde cytnate
of set his mansyon place of
house, for the health
of his body.



What Man of honour,
or worshyppe, or other
estate, the which doeth
pretende to buylde a
house, or any mansyon
place to inhabyte him
selfe: Or els doth pretende to alter his
house, or to alter olde buyldynge into
commodious, and pleasaunt buylding
not onelye for hys owne proper com:
moditi

The Dictary

moditye, wealth and health. But also
for other men, the whyche wyll resorte
to hym haupnge also a respecte to his
posterite. Fyrst it is necessarye and
expedyent for hym to take hede what
counsaile God dyd gyue to Abraham
and after that to take hede what coun
saile God dyd gyue to Moyses, and
to the chyldren of Israel, as it appe
reth in the .xlii. Chapter of Exodi. And
the .xx. Chapter of Numeri. And the .
vi. Chapter of Deuteronomi. And also
in the boke of Leuytes, sayng fyrst to
Abraham. Go thou forth of thy coun
trei and from thy cognacion, or kyn
red. And come thou into the countrei
the whiche I wyl shew to the, a coun
trei abundyng or plentyfull of mylke
and honny. ¶ Here is to be noted that
where there is plentye of mylke, there
is plentye of pasture and no scarscyte
of water. And where there is plentye
of honny, there is no scarcite but plen
tyfulnes of woddes, for there be mo
rees

Of health.

bees in wooddes and so consequentiye
abundaunce of honny. Chanthere be
Bees, or honnye, or were in the hyues
in gardynes, or orchardes. Wherfore
it appeareth that who so euer that
woyl buyld a manfion place or a house,
he muste cōtuate and sette it there
where he muste be sure to haue bothe
water and woodde. Excepte for plea-
sure he woyl buylde a house in or by
some cytie or great towne, the whyche
be not destitute of such commodities.
But he the whyche woyl dwell at plea-
sure and for profyte and health of his
body, he muste dwell at elbowe some
hauyng water and woodde anered to
his place or house, for yf he be despy-
tuted of any of the pyncypalles, that
is to say. fyrste of water for to washe
and to wyng, to bake and to brew,
and dyuers other causes, speciallye
for peryll the whyche myghte fall by
fyre, it were a great discommodious
thyng. And better it were to lacke

The Dyetary

woodde, than to lacke water, the p^{re}s-
mysses consydered. Althoughe that
woodde is a necessary thyng, not one-
ly for fewell, but also for other vrgent
causes, specyallye concernyng buyl-
dyng and reperacions.

The seconde Chapter, doth shewe a
man how he shuld bygde his house
or mansyon, that the prospect
befayre and good for the
conseruation of
healeth.

After that a man haue chosen a
conuenient soyle and place accor-
ding to his minde and purpose to
bygde his house or mansyon on. He
muste haue a forecasse in his mynde,
that the prospecte to and fro the place
be pleasaunte, fayre, and good to the
eye, to beholde the wooddes, the wa-
ters, the felde, the vales, the hylles,
and the playne grounde. And that

Of health.

euery thyng be defente and layre to the eye, not onely within the precinct of the place appoynted to buylde a mansyon or a house, to se the commoditie about it, but also it maye be placable to the eyes of all men to see and to behold whan they be a good distaunce of, from the place, that it doeth stand comodiously. For the comodious buyldynge of a place doeth not onely satisfie the minde of the inhabytoure, but also it doeth comforte and reioyseth a mannes herte to se it: spetially the pulcrous prospecte. For my conceyte is suche, that I had rather not to buylde a mansyon or a house, than to buylde one without a good prospect in it, to it, and from it. For and the eye be not satisfied, the mynde cannot be contented. And the mynde can not be contented, the herte can not be pleased. Yf the herte and mynde be not pleased, nature doeth abhorre. And yf nature do abhorre, mortification of the

The Dyetary

bytall, and anymall, and spyrytuall
powers/doe consequently folowe.

The thyrde Chapter doeth shewe a
manto buylde his house in a pure
and a freshe ayre to leng-
then his lyfe.

There is nothinge, excepte poyson
that doeth putryfye, oz doth cor-
rupte the blood of man. And also
doth mortifye the spirites of man, as
doth a corrupt and a contagious ayre.
For Galen terapeuticus nouo sayeth,
whether we wyll oz wyll not, we muste
graunte to euery man ayre: for with-
oute the ayre, no man can lyue. The
ayre can not be to cleane and pure con-
tyderynge it doth close and doth com-
passe vs rounde aboute, and we do re-
ceyue it into vs, we cannot be wyth-
oute it, for we lyue by it, as the fysh
lyueth by the water. Good ayre there-
fore is to be praysed. For yf the ayre

Of heath.

be fresche / pure and cleane aboute the
mansyon or house, it doeth conserue
the lyfe of man, it doeth comforte the
brayne and the powers, naturall, a-
nymall, and spirytuall, engendrynge
and makinge good blood, in the which
consysteth the lyfe of man. And
contraryly euill and corrupte ayres,
doeth infecte the bloude, and doth in-
gender manye corrupte humours,
and doth putryfy the brayne / and
doeth corrupte the hearte, and there-
fore it doeth breede manye dyseaes
and infyrmyties, thozow the whiche
mannes life is abreyated and short-
ned. Manye thynges doeth infecte,
putryfy and corrupteth the ayre. The
fyrst is the influence of sundrye starres
and standyng waters, synkyng my-
stes / and marches. Caryen lyeng long
aboute the grounde. Suche people
in a smale robme, lyenge vncleane-
ly, and beyng filthy and sluttische. where-
fore he that doeth pretende to buylde
his

The Byetary

his manſyon or houſe, he muſt proude
that he do not cꝛtuate hys houſe, nigh
to anye marſhe or moꝛſhe grounde.
And that there be not nyghe to the
place, ſynkyng and putryfed ſtand-
yng waters / pooles, pondes, noꝛ
meetes, but at leſt wyſe that ſuch wa-
ters doe ſtande vpon a ſtony or a gra-
uell grounde myrte wyth claye, and
that ſome freſhe ſprynge haue a re-
courſe to noꝛſſhe and to reſreſhe the
ſayde ſtandynge waters. Alſo there
muſt be circumspection had, that there
be not aboute the houſe or manſyon
no ſynkyng dyches, gutters, noꝛ ca-
nelles / noꝛ corrupte dunghyles noꝛ
ſynkes, except they be oft and dyuers
tymes mundryfed and made cleane.
Swepyng of houſes and chambers
ought not to be done as longe as any
honed man is wythin the pꝛecincte
of the houſe, foꝛ the duſt doeth pu-
trifie the ayre, makynge it dence.

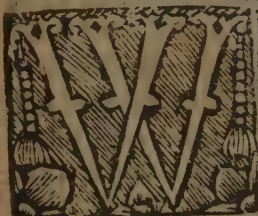
Alſo nyghe to the place, let nother
hempe

Of healeth.

hempe nor flaxe be watered, & beware
of the snoffe of candelles and of the
saueur of aple s. for thesethynges be
contagious and infectiue. Also misie
and clovdye dayes, impetuous and be-
hement wyndes, troublous and vapo-
rous wether is not good to labour in
it to open the powers to let in infectu-
ous ayre. Furthermoze beware of pis-
sing in draughtes, & permitte no com-
mon pissing place be aboute the house
or manlyon, & let the common house
of elemente be ouer some water or els
elongated from the house. And be-
ware of emptyng of pyssle pottes, and
pyssynge in chymnes, so that all euill
and contagyous ayres maye be expel-
led, and cleane ayre kepte vnputryfied.
And of all thynges, let the buttrye,
the celler, the kytchin, the larder house
wyth all other houses of offyces be
kept cleane, that there be no fylthe in
them but good and odyferus saueu-
res. And to expell and expulse all cor-
rump

rupte and contagious ayre, loken in the
xxvii. Chapter of this Boke.

The.iii. Chapter, doeth shewe vn-
der what maner and fashyon a man
shulde buylde his howse or man-
syon in erche wyng thynges
the whiche shulde shoz-
ten the lyfe of
man.



When a man doeth
begyn to bulde hys
house or mansyon
place, he muste pro-
vyde (sayeth Iesus
Christe) before that
he begyn to buylde for all thynges ne-
cessarye for the perfozmation of it, lest
that when he hath made hys founda-
cyon, and cannot fynyshe his worke
that he hath begon, euery man wyll
derpde hym, sayinge.

This man dyd begyn to buylde, but
he cannot fynyshe or make an ende
of

The Dyetary

of his purpose, for a man muste con-
sider the expence before he doe begyn to
buyde. For there goeth to buyldynge
manv a nayle, manv pynnes, manv la-
thes, & manv tyles, or sclates, or stras-
wes. Besyde other greater charges,
as tymber, boordes, lyme, sande, sto-
nes, or brycke, besyde the workemans
shippe & the Implementes. But a man
the whyche haue prouyded or hath in
stoze to accomplysh the hys purpose, and
hath chosen a good soyle and place to
cvtuate hys howse or mansyon and
that the prospecte be good. And that
the ayre be pure friske and cleene. Then
he that wyl buyde, let hym make hys
foundacyon vppon a grauell grounde
mytte wyth claye, or els let hym bulde
vppon a roche of stone, or elles vppon
an hyll or a hylles syde. And order
and defye the howse, so that the prin-
cypall and chiefe prospectes maye be
Easte and west, specyallye North east,
Southeaste, and Southwest, for the

The Dyetary

merydiall wynde, of all wyndes is the
moste worste, for the Southe wynde
doth corrupte and doth make evil va-
pours. The East wynde is temperate
friske, and fragrant, the West wynde
mutable, the North wynde purgeth
euill vapours. Wherefore better it
is of the two worste that the wynde-
wes doe open playne North, than
playne South. Althoughe that I re-
my sayeth, from the North dependeth
all euil: And also it is wyrtten in Can-
tica canticorum. Ryle by North win-
de, and comethou South wynde and
perfect my garden. Make the hall br-
der such a falshon, that the parlour
be anered to the hed of the hall. And
the butterye and pantrye be at the lo-
wer ende of the hall, the seller vnder
the pantrye sette somwhat a bale, the
kychyn set a bale from the butterye
and pantrye comminge with an entyre
by the wall of the butterye, the pastre
house and the larder house anered to
the

The Dyetary

the kitchyn. Then deuyde the lodgings by the circyte of the quadrypall court, and let the gate house be opposite or agaynst the hall doze (not directlye) but the hall doze standynge a base & the gate house in þe mydle of the fronte entrynge into the place: let the preuy chāber, be annexed to þe great chāber of estate: with other chābers necessary for the buylding, so that many of the chambers maye haue a prospecte into the Chapell. If there be an better court made, make it quadrypall with howles of easementes, and but one stable for horses of pleasure, & let no fith nor donge be within the court nor cast at the backeyde, but the dong to be rayed far from the mansion. Also the stable & the slaughter house & daye ye yf any be kepte shoulde be elongated the space of a quarter of a myle to the place. And also the backe howse and brewehouse shoulde be a distance from the place and from other

The Dyetary

buyldynge whan all the manſyon is eadryed and buyte: If there be a mote made a boute it, there ſhoulde ſome freſhe ſpynges come to it and dyuers tymes the mote ought to be ſcourd & kepte cleane from mudde and weedes. And in no wyſe let not the fylth of the kytchyn deſcende in to the mote. Further moze it is a commodious and pleaſaunte thyng to a manſyon to haue an orcharde of ſundrye fruytes. But it is moze commodiouſer to haue a fayre gardyn repleted wyth herbes of Aromatycke & redolente ſauours. In the gardyn maye be a poole or two for fylſhe, if the pooles be cleane kepte. Alſo a parke repleted wyth beere and conyes is a neceſſary and a pleaſaunte thyng to be anered to a manſyon. A doue houle alſo is a neceſſary thing aboute a manſyon place. And among other thynges a payre of buttes is a decente thyng aboute a manſyon, and other whyle, for a greate man neceſſarye

Of health.

necessar ye it is to passe his tyme boyth
bowles in an alep. whan all this is fi-
nished and the man spon replenys-
hed wyth Implemences, there muste
be a fyre kepte continually for a soace
to drye vp the contagious moysters
of the walles & the labour of the lyme
and sande. And after that a man may
lye and dwell in the sayde mansyon
without takynge anye inconuenience
of sykkenes.

C The. v. Chapter doth shew howe a
man shulde order his howse con-
cernynge the Implemences
to comfort the spiry-
tes of man.

Whan a man hath buylded
his mansyon, and hath his
houses necessary about his
place, if he haue not hous-
hold stuffe or Implemences
the whiche benedeful. But muste be
robbe of his neyghbours.

He than is put to a thyrte and to a
 greate after deale, for these men the
 whiche doe brue in a bottell and bake
 in a wal et, it wyll be longe or he can
 bye Icke and salet. Yet euery thynge
 muste haue a begynnyng, and euery
 man muste do after his possessions or
 abylytie. This notwithstanding bet-
 ter it is not to set by a householde or
 hospytalytie than to set by householde
 lackynge the performation on it. As
 now to come for malte and by and by
 for salte: Now to sende for breade/
 and by and by, to sende for, a shepes
 heade: And now to sende for thys,
 and now to sende for that, and by and
 by he doth send he cannot tel for what
 Suche thynge is now prouysyon, but
 it is a greate abusyon. Thus a man
 shall lose his thyrte, and be put to a
 thyrte. His goodes shall neuer increase
 and he shall not be in risse nor peate.
 But euer in care and care, for his
 pursfewyl euer be bare. Wherefore I
 doe

for counsaile euerie man: to prouyde
for hym selfe as loon as he can. For
yt of Implemtes he be destituted:
men wyll call hym lyght wytted. To
let vp a great howse: and is not able
to kepe man nor moule. Therefore let
euerie man loke or he leape, for manye
corgnes maketh a great heape.

The. vi. Chapter doeth shewe howe
a man shoulde order hys howse,
and howe holde, and to
lyue quyetlye.



So soeuer he be that
wyll kepe an howse, he
must order the expen-
ses of hys howse, ac-
cordinge to the rent of
hys landes. And yf he
haue no lades, he must order his howse
after hys lucre, wympage, or gap-
nes. For he that wyll spende more in
hys howse, than the rente of hys lan-
des

des, or his gaynes doth attayne to, he
shall fall to pouerte, and necessitie wyl
bryge, cause and compell hym, to sell
his lande or to waste his stocke, as it
is dayly sene by experyence of manye
men. Wherefore they the whiche wyl
reche we such prodigalitye, and incon-
ueniente, must deuide his rents, por-
cyon & expenses wherby he doth liue,
into the thre equall porcyons or par-
tes. The fyrst parte must serue to pro-
uide for meate and drinke and also o-
ther necessary thinges for the susten-
tation of the householde. The seconde
porcyon or parte, must be reserued for
apparell, not onely for a mans owne
selfe: But for all his householde, and
for seruantes wayges, deductyng
some what of this porcyon in almes
dede to poore neyghbours and poore
people full of other of the cruell
workes of mercy. The thyrde porcyon
or parte, must be reserued for bygent
causes in tyme of nede, as in sicknesses,
renar

Of health.

reparation of houses, wyth manye o-
ther cotydial expenses besides rewar-
des and the charges of mans last end,
if a man doe exceede this order, he may
sone fall in dette the whych is a daun-
gerous thyng manye wayes, besyde
the byrnyng a man to trouble. And
he that is onys behynde hande and in
trouble, he cannot be in gayetes of
mynde, the whyche doeth perturpe the
heart, and so consequently doeth short-
ten a mannes lyfe.

Wherefore there is no wyse man but
wyl eschewe this inconuenience. And
wyl caste before what shall folowe af-
ter. And in no wyse to set bp a house-
holde, before he hathe made prouision
to kepe a house: for if a man shall bye
euerye thyng that belongeth to the
kepyng of a house with hys penye,
it wyl be longe or he be ryche, and long
or that he can kepe a good house.

But he is wyse in my conceyte that
wyl haue or he do set bp hys household

The Dyetary

two or thre yeares rentem hys cosser.
And yf he haue no landes, then he
musse prouyde for necessarye thynges
or that he begyn household, lest he re-
pint him selfe after, thowgh he which
he doth fall into pensyulnes, and af-
ter that into sykennes and dyscales,
lyuynge not quietly, wherby he shall
abreynt his lyfe.

The. vii. Chapter doth shewe howe
the heate of a howse, or a howse-
holder shuld exercise him
selfe, for the health of his
soule and body.

After that a man hath prouyded
all thyngs necessary for his house
and for his household. Expedy-
ente it is for hym to knowe, howe he
shuld exercise hym selfe both bodyly
and ghoostly: For there is no catho-
like or churshen man lyuynge, but he is
bounde in conscience to be more eye-
cumspecter

cumſpecter aboute the wealth of his
ſoule than the health of his bodye.
Dareſaunour J. ſus Chryſte ſayeth,
what ſhall it profite to man yf he get
all the world, & loſe hym ſelfe, & bring
hym ſelfe to a deſtruction. Wherefore
it appereth that a mā ought to be cy-
cumſpecte for the helth & welth of his
ſoule for he is bound ſo to lyue, that
night & day & at all houres he ſhoulde
be redy. Than whan he is called for to
departe out of this worlde, he ſhoulde
not feare to dye, ſayinge theſe wordes
with ſeint Ambroſe. I feare not to dye,
bycauſe we haue a good god. Whan
a man hath prouyded for his ſoule
and hath ſubdued ſenſualyte, and
that he hath broughte hym ſelfe in a
trade, or a biage of a ghofteſpe or a
ſatholykelyuynge, in obſeruinge the
commaundementes of God. Than he
muſt ſtudy to rule & to gouerne them,
the which be in his houſholde or bu-
der his cuſtodye or domynyon, to ſee
that

The Dyetary

that they be not ydle. For kynge Hen-
rye the eyght sayd whan he was yong.
Idleness is chiefe mainer of vices all.
And also the heade of a hobyse must o-
uer see that they the whiche be under
hys tynnyon serue god the holye dayes
as dyligently, yea, and moze dyligent-
lyer than to do theyr worke the feryall
dayes, refraynyng them from vyce
and synne, compeling them to obserue
the commaundementes of God speci-
ally to punyssh the forayers. for in all the
worlde, there is not su che odible soue-
ryng as is blesed in Englande, special-
lye amonges youth & chyldren whiche
is a detestable thyng to here it, and
no man doeth goe aboute to punyssh
it. Such thynges reformed, than may
an housholder be glad not ceasyng to
instructe them the which be ignorant,
but also he must contynue in the doing
good example of lyuynge, than maye
he reioyce in God and be merie, the
whiche myghte and reioysynge doe
lenge

Of health.

lengthen a mannes lyfe and doeth ex-
pell syckenes.

The. viii. Chapter, doth shewe howe
a man shulde order hym selfe in
slepe and watche and in
wearynge hys
apparel.



When a man hath ex-
ercysed hym selfe in the
daye tyme as is reher-
sed, he may slepe sound-
lye and surely in God,
what chaunce soeuer
do fortune in the nighte. Moderate sle-
pe is molte prayfed, for it doeth make
perfecte dygestion. it doth mozye the
bloud, and doeth qualifie the heate of
the lyuer, it doth acuate / quyen, and
refresseth the memozy: it doth restore
nature / and doeth quyet all the hu-
moures and pulses in man, and doth
animate and doeth comfoze all the

The Epitome

naturall and anymall and spyrituall
powers of man. And such moderate
sleepe is acceptable in the sighte of god
the premysse in the aforesayde chap-
ter observed and kepte: And contrari-
ly/immoderate sleepe and sloupyshnes
doth humecte and maketh lyghte the
braine, it doth ingender reborne and
Impostumes, it is euill for the palsy,
whether it be byuerfall or particu-
lar, it is euill for the fallinge sycke-
nesses called Epilencia, analenia,
and catalenia, apoplezia, for a. with
all other infirmities in the heade, for
it induceth and causeth obliuiousnes
for it doth obfuske and doth obrebu-
late the memozy and the cunynges of
wyte. And shortly to conclude it doth
percurbe the naturall, and anymall,
and spyrituall powers of man. And
specyally it doeth inspygate and leade
a man to synne/and doth induce and
inferre breuytie of lyfe, and detestably
it dyspleaseth God. Our Lorde Iesu

Of healesh.

Christ dyd not onely byd oꝝ commaunde
hys dyscyples to watche, but byd a-
nimate them and all other so to doe,
sayinge. I saye not onely to you wat-
che, but to all men, I saye watche, and
to Peter he sayde, myghtest thou
one houre watche with me. Although
these holy Scriptures with manye o-
ther mothe whiche I myghte allygat
for me. Although they be not great-
ly referred to this sence, yet it maye
stande here with my purpose and mat-
ter without repꝛehension. These mat-
ters here nede not greatly to be reher-
sed: wherfore I do returne to my pur-
pose & do say that the moderacon of
leepe, shulde be measured accoꝝdyng
to the naturall complexion of man,
and in any wyse to haue a respecte to
the strength and the debyltye to age
and yowth/and to spikenes and helth
of man. fyftheas concerninge the na-
turall complexion of man. San-
guine and colozicke men, seven howres

of slepe is suffyciente for them. And
nowe consydeyrnge the Imbecillytie
and weakenes of nature, a flumatike
man maye sleepe. ix. houres or moze.
Melancolycke men maye take theyr
pleasure, for they be the receptacle and
the dragges of all the other humou-
res. Secondarylpe youth and age
wolde haue temporaunce in sleppnge.
Thyrde strength may suffer a bzont
in wathe, the whyche debyltye and
weakenes cannot, as I wpll shewe by
a famyllyer example. There were two
men sat at the dyce togyther a daye
and a nyghte and moze, the weake man
sayde to hym, I can playe no longer.
The stronge man sayde to him, I ye on
the benchewhisler, wilt thou starte a
boay nowe. The weake man to satisfye
the stronge mannes mynde, appetyte,
and desyre, playeth wyth hys felowe,
thozow the whyche he dooth kyll hym
selfe. The stronge man dooth hym selfe
litle pleasure all thynges considered
the

the which I do passe ouer: Wherefore
 I woll returne to the sicke man, whi-
 che may slepe at all tymes whan that
 he maye get it: but yf he maye slepe at
 anytyme, best it is for hym to refraine
 from slepe in the daye, and to take
 his natural rest at nyght, whā althin-
 ges is, or shoulde be at rest and peace,
 but he must do, as his infyrmyte woll
 permytte and suffer. Whole men of
 what age or complexion soeuer they
 be of, should take theyr naturall rest
 and slepe in the nyght, and to eschewe
 meredyall slepe. But and neede shall
 compell a man to slepe after his meate
 let hym make a pause, and than let
 hym stand and lene and slepe against a
 cupborde or els let hym lytte vpryght
 in a chayre and slepe. Sleppynge after
 a full stomacke doth ingender byuers
 infyrmities, it doeth hurte the spleene,
 it relaxeth the synewes, it doth ingen-
 der the dropsies and the gobbe, and
 doeth make a man loke eyncolored.

The Dyetary

Beware of beneuous actes before
the fyre slepe, and speciallye beware
of suche thynges after dynner after
a full stomacke, for it doethingender
the crampe and the gobote and other
dyspleasures. To bedwarde be you
mery/or haue mery companye aboute
you, so that to bedwarde no anger,
no heynnes, sorowe nor pensyfulnes
doe trouble or dysquyet you. To bed-
warde and also in the morninge be
to haue a fyre in your chamber to wast
and consume the euyl vapoures with
in the chamber, for the breath of man
may putrifie the ayre within the cham-
ber: I doe aduertise you not to stande
nor to lytte by the fyre, but stande or
lyt a good way off from the fyre taking
the flauoure of it, for fyre doeth dry-
fye and doth drye by a mannes bloud,
and doth make sterke the sinewes and
ioyntes of man. In the nyghte let the
hynndoores of youre house, speciallye
of your chamber be closed. When you

be

Of health.

be in youre bedde, lye a lytle whyle on
your lefte syde and slepe on your right
syde. And whan you doe wake of youre
fyyste slepe, make water, yf you feele
your bladder charged, & than slepe on
the lefte syde, and looke as oft as you
do wake, so oft turne your selfe in the
bedde from one syde to the other. To
slepe grouellynge vppon the stomacke
and belye is not good, oneles the sto-
macke be slowe and carde of dygestion
but better it is to laye your hands vnder
your bresteloves hand ouer your sto-
macke than to lye grouellynge. To
slepe on the backe vpryght is better lye
to be abhorred, whā that you do slepe
let not your necke nother your shoul-
ders, nother your hands, no2 feete, no2
no other place of youre bodye lye bare
vndiscovered. Slepe not with an emp-
ty stomacke, no2 sleepe not after that
you haue eaten meate one howre or
two after. In your bed lye wryth youre
heade somwhat hyghe/leaste that the

The Dyetary

meate whiche is in youre stomacke;
thorow eructuacions or some other
cause ascende to the oryfe of the sto-
macke. Let your nyght cap be of scar-
let, and this I doe aduertise you to
cause to be made a good thicke quylte
of cotten or els of pure flockes or of
cleane wolle, and let the couerynge of
it be of whyte fustyan / and laye it on
the fetherbed that you doe lye on, and
in your bed lye not to hote nor to colde
but in a temporaunce. Olde auncient
Doctozs of phisicke sayth. viii. houres
of slepe in sommer, and .ix. in wynter
is suffyciente for anye man: but I doe
thynke that slepe oughte to be taken
as the complexion of man is. When
you do rylse in the mornynge, rylse with
myrth and remember God. Let youre
hosen be brusched within and without
and flauer the insyde of them agaynst
the fyre, wse linnen sockes, or linnen
hosen nexte your legges, when you be
out of your bedde stretch forth your
legges

Of health.

legges & armes, & your body, tounge,
and spytte, and than go to youre stole
to make youre egestyon, and exonerate
yourselſe at all tymes, that nature
wolde expell. For yf you do make any
reſtriction in keepynge youre egestyon
or youre bryne, or brentſpyte, it maye
put you to dyspleaſure in breadynge
by divers infyrmyties. After you have
euacuated your body, and truſſed your
poyntes, kaim your heade ofte and ſo
do diuers times in the day. And waſhe
your handes & wyſtes, your face and
eres and your teeth with colde water
& after that you be apparayled, walke
in your gardyn or parke, a thouſande
pace or thre. And than greate and no-
ble men doth ſe to here maſſe, & other
men that cannot do ſo, but muſte ap-
plye theyr bulynes, doth ſerue god wth
ſome prayers / ſurrendrynge thankes
to hym for hys manyſolde goodnes,
with askynge mercye for theyr offen-
ces. And before you go to your reſecti-

The Dyetary

on moderately exercise your body with
some labour or playeng at the tennys
or castyng a bowle, or payling weygh-
tes or plummetts of leede in your han-
des, or some other thyng to open your
poores, & to augment natural heate.
At dyner and supper vse not to drynke
fundydrynkes, and eate not of diuers
meates : but feede of two or thre
dysshes at the moste. After that you
haue dyner and suppe / labour not by
and by after, but make a pause sitting
or standyng byryght the space of an
houre or more wpth some passyme,
drinke not muche after dyner. At your
supper, vse lyght meates of dygestyon
and refrayne from grosse meates, goe
not to bed wpth a full nor an emptye
stomake. And after your supper make
a pause or you goe to bed, and goe to
bed, as I sayde with myrth. Further-
more as concernyng your apparell.
In wynter nexte your chest vse you to
weare a peticote of scarlet your gowne
blet

Of health.

Let vs at plesure: But I do aduertise
you to lyne your Jacket vnder this
fashyon or maner. Wye you fine skyn-
nes of whyte lambe & blacke lambe.
And let your skinner cut both 5 sortes
of the skynnes in smale peces triangle
wise, lyke halfe a quarell of a glasse
wyndowe. And than sewe togyther a
whyte peece and a blacke lyke a whole
quarell of a glasse wyndowe: and so
sewe by togyther quarell wise as much
as wyl lyne your Jacket, thys furre
for hollomenes, is payd about ca-
bles, or any other fur. Your exteryall
aparel vs accoꝝdyng to your honour.
In sommer vs to weare a scarlet petti-
cote made of stamel, or lynce wolfe. In
winter and sommer kepe not your hed
to hote, nor bynde it to strayte, kepe e-
uer your necke warme. In sommer
kepe your necke & face from the sonne,
vs to weare gloues made of goate
skyn/perfumed with Amber degre.
And beware in stāding or lying on the
ground

The Dyetary

grounde in the reflection of the sonne
but be mouable. If thou shalt com-
mon or talke with any man: stande not
still in one place if it be vpon the bare
ground, or grasse, or stones, but be mo-
uable in suche places. Stande not syt-
tynge vpon no stone or stones: Stande not sit-
tinge longe bare hed vnder a bawte of stone.
Also beware that you do not lie in old
chambers which be not occupied, spe-
ciallye suche chambers, as myle and
rattes and snayles resort vnto: lye
not in suche chambers, the which be
depryued cleane from the sonne and
open ayre, nor lye in no lowe Chamber
excepte it be boarded. Beware that you
take no colde on your fete and leg-
ges. And of all weather beware
that you do not ryde nor go
in greate and Impy-
tous wyndes.
(..)
The

Of health.

The ix. Chapter doeth shewe, that
replexion or surfetynge, doth much
harm to nature. And that ab-
stinence is the chiefest med-
son of all med-
sons.

Salen declarynge Ippocrates
sentence vpon eatynge to much
meate sayeth . More meate
than accordeth with nature is named
replexion. or a surfet . Replexion or a
surfet is taken as well by gurgytary-
ons or to muche dyspuckynge, as it is
taken by epulacion of eatynge of crude
meate, or eatynge more meate than
both suffyce or can be truely dygested.
Or els replexion or a surfet is, when
the stomacke is fatted, or stuffed, or
repleted with to much drinke & meate
that the lyuec wherche is the fyre vn-
der the porte, is suppressed that he can
not naturally nor truely decocte, deffe-
re dygest, the superabundance of meate

and drynke the bohyche is in the poste
 or stomacke: wherefore dyuers tymes
 these Impedymentes deeth folowe.
 The tongue is depryued of hys offyce
 to speake, the wettes or sences be dul
 and obnebulated from reason, slouth
 and sluggys thenes consequentely fo-
 loweth. The appetyde is withdrawn
 the heade is lyght and doth ake, and
 full of fantasyes, and dyuers tymes
 some be so sopited, y^e the maile woorme
 playeth the deuyl so fast in the head,
 that all the worlde runneth rounde a-
 boute on wheles, then bothe the pry-
 cipal members, and the official mem-
 bers doeth fayle of theyr strength. Yet
 the pulles be full of agylte. Suche
 replexion, speecially suche gurgytary-
 ons doth engender dyuers infyrmy-
 ties, thorow the whiche breuyte and
 shortenes of lyfe doth folowe. For the
 wyse man sayth. that surfetes do kyll
 many men, and tempozanedeth pro-
 longe the lyfe. And also it is wytten

ecce. cxxvii. That there doth dye ma-
ny mo by surfet, thā there doth by the
floodes, for as I sayde, surfetyng in
gendereth many infyrmyties, as the
droples, the gowes, hypozed, sawfle-
me, and pimple in the face, vehement
Impressions, bndygst humours, opi-
lacions, fevers, & putrifications. And
also it doth perturbate the heade, the
eyes, the tonge and the stomacke with
manye other infyrmyties. For Galen
sayeth ouer muche replexion oz surfes-
tyng / causeth strangulacion and so-
dayne death, for as I said the stomacke
is so enforced, and the liuer is so sore
oppressed that naturall heate and the
powers be extyncted, wherefore abste-
nence for this matter is the mosse best
And the perfyrest medson that can be.
And in no wyse eate no meate vnto
the tyme the stomacke be euacuated
of all euyl humours by vomit oz o-
ther conuenient wayes, for els crude
and rawe humours bndyggest wyll
multipli

The Dyetary

multiplyn the body to the dettimente
of man. Two meales a daye is suffi-
cyent for a reder man. And a labourer
maye eat thre tymes a daye. And he
that doth eat after lyueth a beasty
lyfe. And he that doth eat more than
ones in a daye, I aduertise him that
the fyrste refection or meale be dyge-
sted or that he doe eat the secunde re-
fection or meale. For there is nothing
more hurtfull for mannes body than
to eat meate vpon meate vndygested.
For the last refection or meale, wyll let
the dygestion of the fyrste refection or
meale. Also sundry meates of dyuers
operacions eaten at one refection or
meale is not laudable; nor it is not
good to sit longe at dynner and sup-
per. An hoby is suffyciente to sit at
dinner: and not so longe at supper.
Englande hath an euyl vse in sitting
longe at dinner and at supper. And
Englyshe men hath an euyl vse, for
at the beginninge at dynner and sup-
per

per he wyl fede on grose meates. And
the best meates the whiche be holsome
and nutrytyue and lyght of dygestion
is keppe for seruauntes, for whan the
good meate doeth come to the table,
thorow fedynge vpon grose meat, the
appetyde is extyncte whan the good
meate doth come to the table, but man
nes mynde is so auydious althoughe
he haue eaten ynough, whan he seeth
better meate come before him against
his appetyde he wyl eate, wher vpon do
come replexion and surfetes.

The .x. Chapter, treateth of al ma-
ner of drynkes, as of water, of wyne,
of ale / of beere, of cider, of meade,
of metheglyn and of
whaye.

After is one of the foure elemē-
tes of the whyche dyuers ly-
cours, or drynckes for man-
ners sustinaunce be made of: takynge
there

The Dyetary

thery dygryall and substance of it
as ale, beer, meade, and metheglyn.
Water is not holsome soole by it selfe
for an Englyshe man: consyderynge
the contrary blage: which is not con-
current with nature. Water is cold.
slowe, and clacke of dyggestion. The
best water is rayne water, so be it that
it be cleane and purely taken. Nexte
to it is runnyng water the whyche
doth swyftely runne from the easse in
to the west vppon stoues or pybbles.
The thynde water to be prynced is ri-
uer or broke water the which is cleare
runnyng on pybbles and grauel.
Standynge waters the whiche be re-
freshed with a fresshe sozeng is com-
mendable. But standynge waters and
well waters, to the whyche the soune
hath no reflexion. Althoughe they be
lyghter than other runnyng waters
be: Yet they be not commendable. And
let euery man beware of all waters
the whyche be standynge and be putri-
fied

Of health.

tyed with frothe, docknet, and inlibde.
For if they bake or bzeu or dresse meat
with it, it shall ingender manye infyr-
myties. The water the whiche euerye
man oughte to dresse his meate wyth
all, or shall vse bakynge or bzyng, let
it be connyng, and put it in vesselles
that it maye stand there two or thre
howres or it be occupied. Than
strayne the vpper parte, that thozob
a threke linnen clothe, and cast the in-
fervall parte awaye. If anye man doe
vse to dryncke water wyth wyne let
it be purelye strayned, and than sethe
it, and after it be colde, let hym put it
to his wyne. But better it is to drynke
with wyne styllid waters, specyallye
the water of strawberyes, or the wa-
ter of Buglosse, or the water of Bos-
rage, or the water of Endyue, or the
water of Cycoy, or the waters of sou-
thysel, & Dandelion, & if any man be
combyed with the stone, or doeth burne
in the pudibunde places, vse to drynke
hyth

with white wyne, the water of habes
and the water of mylke. Take for this
water in a boke of my maynage, na-
med the Bzenarye of health.

Chapter.

All maner of wines be made of gra-
pes, excepte respyle the which is made
of a berye. Chose your wyne after this
sorte, it muste be fine, fayre, and cleare
to the eye, it muste be fragraunte and
redolente haupnge a good odour and
flauoure in the nose, it muste sprinkle
in the cuppe whan it is drawen or put
out of the pottle into the cuppe, it must
be colde and pleasaunte in the mouth,
and it muste be stronge and subryll of
substaunce: And than moderatelye
dronken, it doth atuate and doth quic-
ken a mannes boyttes, it doeth come-
forte the herte, it doth scoure the liuer,
speciallye yf it be whyte wyne, it doeth
reioyce all the powers of man and
doth noysshethem, it doeth ingender
good bloud, it doth comfort and doth
noysshethem

holythe the brayne and all the bodye
and it resoluerh fleume, it ingendzeth
heate, and it is good agaynst heuines
and pensyfulnes, it is full of agpyte,
wherfore it is medconable, specyallye
whyte wyne, for it doth mondyfie and
clense woundes and sores. Further-
more the better the wyne is, the bet-
ter humour it doth ingender. Wine
muste not be to newe nor to olde, but
hyghe wyne, as Malinesey maye be
kepte longe. And bycause wyne is full
of sumolpre, it is good therfore to as-
laye it with water hyghe and hote.

Wynes of operacion doeth come forth
olde men and women, but there is no
wyne good for children and maydens.
For in hyghe Almayne, there is no
marde shall drynke no wyne, but styll
they shall drynke water, vnto the time
they be maried. The vsual drinke there
and in other hyghe Countreyes for
youth is fountayne water, for in eu-
ery towne is a fountayne or a Chalowe

welles to the whyche all people that be
 yonge and seruauntes hath a conu-
 enience and a recourseto drynke. Grene
 wyne as wyne of Gascony, frenche
 wyne, and speciallye raynischewine
 that is fyned is good wyth meate/
 speciallye Claret wyne. It is not good
 to drynke nother wyne nor ale before
 a man doth eate somwhat / although
 there be olde fantastycall saynges to
 the contrarye. Also these hote wyne,
 as Ralmesey, wyne corse, wyne greke
 Romanycke, Romney, Secke, Aly-
 gaunte, Bastard, Tyre, Olave, Mul-
 cadell, Caprycke, Tynt, Roberdany,
 wyth other hote wyne, be not good
 to drynke wyth meate, but after mete
 and wyth Oysters, wyth Saledes,
 wyth fruyte a drawghte or two maye
 be suffered. Olde men maye drynke
 as I sayde hygh wyne at theyr pleas-
 sure. furthermore all swete wyne,
 and grole wyne, doeth make a man
 fatte.

Of health.

Ale.

Ale is made of malte and water, and they the whiche do put anye other thyng to ale than is reherſed, excepte yest, barne, or goddes good, doeth ſophiſticate there ale. Ale for an Engliſhe man is a naturall drynke. Ale muſte haue theſe propetties, it muſte be freſhe and cleare, it muſte not be ropp, nor ſmoky, nor it muſte haue no weſte nor tayle. Ale ſhoulde not be dronke vader. b. daye ſolde. Nowe all is vnhelſome for all men. And ſowe ale, and deed ale, and ale the wyche doth ſtande a tyme is good for no man. Barly malte maketh better ale then Oten malte or anye other corne doeth: it doth ingender groſſe humours: but it maketh a man ſtronger.

Beere.

Beere is made of malte, of hoppes, and water. It is a naturall drynke for a duche man. And nowe of late dayes it is muche bleſſed in Englande,

to the dettymment of manye Englyſhe
men, ſpecially it kylleth them the whiche
be troubled with the Colycke and
the ſtone, and the ſteaynſe collyon / for
the drynke is a colde drynke . Yet it
both make a man fatte, and doeth in-
flate the bely, as it doth appere by the
duche mennes faces and belyes . If
the Beere be well ſerued and be ſyned
and not newe, it doeth qualifie the
heate of the lyuer.

Cyder.

Cyder is made of the Juce of pe-
ares, or the Juce of aples: and other
whyle, Cyder is made of both, but the
beſt Cyder is made of cleane peares
the whyche be dulcet : but the beſte is
not praiſed in Phyſicke, for Cyder is
colde of operation, and is full of ven-
toſyte. Wherefore it doth ingender e-
uill humours, & doth ſwage to muche
the naturall heate of man, and doth
let dygeſtyon, and doeth hurt the ſto-
macke / but they the whyche be vſed
to

Of beales.

to it, if it be droncke in haruest, it doth lytell harme.

Meade.

Meade is made of honnye and water boyled both togyther: if it be fyned and pure: it preferueth health, but it is not good for them the which haue the Illiacke or the colycke.

Meatheglyn.

Meatheglyn is made of honny & water and herbes boyled and soden together, yf it be fined & skale, it is better in the regyment of heath than Meade.

Whaye.

Whaye yf it be wel ordred, specially that whaye the which doth come of butter, is a temporate drynke, and is moste. And it doth noyssh, it doeth cleanse the brest, and doth purge red colour, and good for sauffleme faces.

Poset ale.

Poset ale is made with hote mylke and colde ale, it is a temporate drinke and is good for a hotte lyuer and

for hote feuers, specially yf colde herbes be sodden in it.

Coyte.

Coyte is a dryncke made of water in the whyche is layde a slowre and a salte leuen.iii.oz.iiii. howeres, than it is dronke, it is a vsuall drynke in Dickardye, in Flaunders, in Polande, in Brabant, and Selonde.

To speake of Aptifone, or of Orimell, or of aqua bite, or of Apocras. I do passe ouer at this tyme, for I do make mencyon of it in the Breuyarye of health.

The .xi. Chapter, treateth of Breade.

Alycen sayth, that bread made of wheate maketh a man fat, speciallye whan the Breade is made of newe wheate, and it doeth set a man in tempoꝛaunce. Breade made of fyne flobet with out leuyn, is slowe of digestion

gestyon, but it doeth noyſſe muche
yf it be truly ordred and well baken.
Althaw the bread is leuened, it is some
pygelled, as some olde Auctours saith
But these dayes is prouid the contra-
rye by the stomackes of men, for leuin
is heuy and ponderous. Breade ha-
uynge so much brand in it, is not lau-
dable. In Rome and other hygh coun-
treys, they loues of breade be lytell
byggre than a walnut and many lytel
loues beioyned togyther, the whyche
doth serue for great men, and it is sa-
fconed, I praise it not. I do loue man-
chet bread. And greate loues the whi-
che be well moulded and thozowe ba-
ken, the brande abstracted and abiec-
ted, and that is good for all aches.

Breade made of Mestlynge
or of Rye.

Mestlynge breade is made halfe
of wheate and halfe of Rye. And there
is also Mestlynge made halfe of Rye
and halfe of Barly. And euyl people
wyl

200
wyll put wheate and barlye togpyther;
Bread made of these aforesaid graine
oz cornes, thus potched togpyther,
may fylle the gutte, but it shall neuer
doe good to man, no more than horse
breaide, oz breaide made of beanes, and
peason shall doe. Nowe it this mat-
ter doeth goe muche by the educacyon
oz the byngynge up of the people the
whiche haue ben noysshed, oz nutry-
fied wpyth suche breaide. I doe speake
nowe in barlyes oz maltes parte to be
eaten and also dronken, I suppose it
is to muche for one grayne, for barlye
doeth engender colde humoures: and
peason and beanes and the substance
commynge from them repleteth a man
with ventosyte. But yf a man haue a
luste oz a sensuall appetyde to eat
and drynke of a grayne besyde malte
oz barle, let hym eat and drynke of it
the whiche maye be made of Otes, for
hauer cakes in Scotlande is manye a
good lord and lordes dysche, and if
it

it wyll make good hauer Takes conse-
 quently it wyll make good dryncke or
 euyl, euerye thynge as it is handeled.
 For it is a commo prouerbe. God may
 sende a man good meate, but the deuill
 maye sende an euyl cooke to destroye
 it: Wherefore gentell bakers, sophy-
 sticate not your breade made of pure
 whete, yf you do, where euyl alebrow-
 ers and ale wyues, for theyr euyl
 browninge and euyl measure, should
 clacke and ryng theyr Tankerdes at
 Dym mylles dale, I wolde you shoulde
 shake oute the remnet of your sackes,
 standyng in the Temes vp to the hard
 chynne, and .iii. ynches aboue, that
 whan you doe come out of the water,
 you might shake your eares as a spa-
 niell that berily commeth out of y wa-
 ter. Gentell bakers make good breade
 for good breade both comfort, confy-
 me, and stablyshe a mans herte, be-
 syde the propertyes reherced. Hotte
 breade is vnholcome for anye man, for
 D. v. it

it doth lie in the stomake like a sponge,
hausringe vndercocte humours. Yet
the smel of newe breade, is comforta-
ble to the heade / and to the herte.

BSozen breade, as Symnelles, and
Cracknelles, and breade baken vppon
a stone / or vppon yron, and Breade
that Saffron is in, is not laudable.

Burnt breade and harde crustes and
pastycrustes doeth ingender coloure,
adulst, & melancoly humours. Where-
fore chryppe the vpper cruste of your
breade. And who so doth vse to eat the
seconde cruste after meate, it maketh
a man leane. And so doeth Wheaten
breade, the whiche is full of brande.

Breade the whiche is nutrytive and
prayed in physicke, shulde haue these
properties. If y^e see it must not be newe
but a daye and anyghte olde, nor it is
not good, whā it is past. iiii. or. v. daies
olde, excepte the loues be greate, nor
it must not be moldy nor musty it must
be well moulded, it muste be thowwe
bake

hake/it muste be lyght and not heuye,
and it must be temporaty salted. Old
breaðe or stale breaðe both drye by the
bloud or natural moyst of man, and it
both ingender euyl humours, and is
euyl and tarde of digestion: Wherefore
there is no surfet so euyl, as the sur-
fet of eatynge of euyl breað.

The xii. Chapter treateth of Po-
tage, of Sewe, of Stewpottes, of
Grewel, or fymente, of Pese po-
tage, of Almon mylke of Ryce,
potage, of Caudelles, of
Culles, and of other
Brothes.

A maner of liquyde thynges, as
Potage, Sewe, & al other brothes
doeth replete a man that eteth
them with ventolyte. Potage is not
so muche bled in al Chrystendome, as
it is bled in Englad. Potage is made
of the lycoure, in the whyche fleshe
is

is sod in, boyth puttynge to, chopped
herbes, and Otemell and salte. The
herbs, with the which potage is made
boyth all, yf they be pure, good, and
cleane, not worme eaten, nor infected
boyth the corrupte ayre descendyng
vpon them, doth comforte many men
the bent of yte notwithstanding. But
for as muche, as dyuers tymes, many
partes of Englande is infected boyth
the pestylence, thorow the corruption
of the ayre, the which doth infecte the
herbes. In suche tymes it is not good
to make potage nor to eate no potage
In certayne places beyond sea where
as I have traualled in. In the pesty-
lence time a general commaundment
hath ben sent from the superiour yte to
the comynalte, that no man shuld eate
herbes in suche infectyous tymes.

C Sewe and Stewpottes.

C Sewe and Stewpottes, and gres
well made with ot mell, in all the whiche
the no herbes be put in, can doe lyttell

by pleasure excepte it doeth replete a man wyth ventosyte, but it relaxeth the belly.

Crymente.

Crymente is made of wheete, and mylke: in the whyche yf fleshe be consento eate it, it is not commendable, for it is harde of dygestyon. But whan it is dygested, it doeth noysse and it doeth strengthen a man.

Peese potage, and beane potage.

Peese potage and beane potage, doth replete a man with ventosite.

Peese potage, is better than beane potage, for it is soner digested, and lesser of ventosite / they bothe be abstercyue and do cleanse the body. They be compytent of nūtryment. But beane potage doth increase grosse humours.

Almon mylke and Ryce potage.

Almon mylke and Rice potage. Almons be hote and moyst. It doth com
foure

The Syetary

for the best and it doth mollifie the
belly, and prouoketh vyne. Rice potage
made with Almon mylke, doth restore
and doth comforte nature.

Cale bzues, Cabodelles and
Cullesles.

Cale bzues, Cabodelles, & Cullesles,
for weake men and full stomackes, the
whiche cannot eat Tolydate meate is
suffred. But Cabodelles made wyth
hempe seedes & Cullesles made of Chym
pes doth comforte bloud and nature.

Honyloppes and other brothes.

Honyloppes and other brothes of
what kynde or substauce soeuer they
be made of, they do ingender ventosy-
tie. Wherefore they be not good nor
holsome for the Colycke nor Flyacke/
nor other inflatye impedymentes or
syckenesses, speciallye yf hony be in it.
The saynges of Rhyne Galene, Auy-
cen with other auctours notwithstanding
teacheth vs contrary to theyr saynges
and

Of healeth.

and wrytynge. For althoughe the nature of man be not altered, yet it is weaker and nothyng so stronge now, as whan they lyued. &c.

The. xiii. Chapter treateth of white meate as of Egges, butter, Chese, Mylke, Crayme.
&c.

In Englande there is no Egges bled to be eaten, but Hen Egges, wherfore I wyll fyrste wryte and pertracte of Hen egges, the yolkes of Hen egges be cordialles, for it is temporately hote. The whyre of an egge is viscus, and cold and flacke of dygestion. And doeth not ingender good bloud, wherfore who so ever that wyll eat an Henne egge, let the egge be newe and roste hym reate and rate hym, or els poche hym, for poched egges be best at nyght, and new reate rosted egges be good in the mornynge.

So be it they be tryed with a lyttel salte
and sugar that they be nutryue. In
Turkpe and other hyghe Chyrstian
landes anered to it: ble to seth two or
thre busshels of egges togyther hard
and pul of the shelles, sowe them and
kepe them to eate at all tymes. But
harde egges be slowe & blacke of dy-
gestyon and doth nutryfie the bodye
grately. Rosted egges be better than
sodden. Fried egges be nought. Ducke
egges, & geese egges. I do not praysse.
But fesaunte egges and Partry-
ches egges. Whysliche synghulerly doth
praysse.

Butter.

Butter is made of craine and is moost
of operacion, it is good to eate in the
mornyng before other meates. Fren-
che men wyll eate it after meate. But
eaten with other meates it doeth not
onelye noysse, but it is good for the
breast and luges, and also it doth re-
lace and mollifie the belly: Duche men
doth

Of health.

doeth eat it at all tymes in the daye,
the whiche I dyd not prayse whan I
dyd dwell amongest them, considering
that butter is vncryous and euery
thyng that is vncryous is noysome
to the Stomacke for as muche as it
maketh lubryfaction. And also euery
thyng that is vncryous, that is to
saye, butter yf she, oyle, gres, or fatte,
doth swymme aboue in the brinnes of
the stomacke, as yf fatnes doth swym
aboue in a boylunge Potte, the excesse
of suche nauotacion or superfluyce boyl
ascende to the oryfe of the stomacke,
and doth makeeructualsyons. Where-
fore eatyng of much butter at one re-
fection is not commendable, nor it is
not good for them the which be in any
ague or feuer, for the vncruolyte of it
doth augmente the heate of the lyuer.
A lytell porcyon is good for euery man
in the mornynge yf it be newe made.

Of Chese.

Chese is made of mylke, yet there
E. i.

is.iiii. sortes of Chese, which is to say
grenechese, softchese, hardechese, or
spermyse. Grene chese is not called
grene by the reason of colour, but for
the newnes of it, for the whey is not
halfe pressed out of it, & in operacion
it is cold and moist. Soft chese not to
new nor to old is best, for in operacion
it is hote and moyste. Harde chese is
hote and drie, and euyl to dygest. Sper
myse is a Chese the whiche is made
with curdes and with the Juce of her
bes. to tell the nature of it I cannot,
consyderynge that euery mylke wyse
may put many Juces of herbes of sur
dy operacyon and bertue, one not as
greyng wyth another. But and yf
they dyd knowe what they dyd gom
byll togyther without trede compoun
dyng. And I knowyng the herbes,
than I coulde tell the operacyon of
Spermyse chese. Yet besidethese.iii.
natures of chese, there is a chese cal
led a Jermenechese, the whiche if it be
wel

well ordered doth passe all other che-
ses none excelle taken. But take the
best chese of all these reherfed, if a ly-
tell do good and pleasure, the ouerplus
doth in gender grece humours, for it
is hard of dygestyon, it maketh a man
cossue and it is not good for the stone
Chese that is good oughte not be to
hard nor to soft, but betwyrte both, it
shoulde not be to boghe nor brattell, it
ought not to be swete nor sowre, nor
tarre, nor to salt, nor to frefe, it must
be of good sauour and taizege, nor ful
of eyes, nor myres, nor magottes. yet
in hygge Almanne the chese the why-
che is ful of magottes, is called there
the best chese, and they wyl eate the
great magottes, as fast as we do eate
Comfettes.

¶ Mylke.

¶ Mylke of a woman, and the mylke
of a Goote is a good restoratyue.

¶ Wherefore these mylkes be good for
them that be in a cōsumpcion, and for

the greatesse tempozance the which is
in them it doth noyfe the muche.

Cowes mylke and Swes mylke, so
beit the beastes be yonge and to goe in
good pasture the mylke is nuttytyue
and doeth humecte and moyseth the
members and doth mudyfie & clense
the entayles, and doth alleuyate and
mitigate the paine of the lunges, and
the brest, but it is not good for them
the whiche haue gurgulacions in the
bely, nor it is not all the beste for can-
guyne men: but it is very good for me-
lancolymen, and for olde men & chy-
ldren, specially yf it be soden, addyng
to it a lytell suger.

Crayme.

Crayme the which doeth not stande
longe on the mylke, and soden wyth a
lytell suger is noyfe thyng. Clobred
crayme & raboe crayme put together,
is eaten more for a sensuall appetite
than for any good noryshment. Raboe
crayme bndecocted, eaten with straw-
beryes

beryes, or hüttes is a rurall mannes
baniset. I haue knoſen ſuch bākettes
hath put mē in leobardy of theyr liues

Almon butter.

Almon butter made wyth ſyne ſu-
ger and good Roſewater, and eaten
wyth the flowers of many byolettes,
is a commendable dyſche, ſpecially in
Lent whan the byolettes be fragraūt
it reioyſeth the herte, it doth comforte
the brayne, and doth qualifie the heate
of the lyuer.

Beane butter.

Beane butter is bleſed much in lente
in dryers countreyes. It is good for
plovmen to fyl the panche, it doth
tingender groſe humours and doth re-
plete a man with ventofyte.

**The. xiiii. Chapter treateth
of Fiſhe.**

Of all Nations and Countreyes
England is beſt ſerued offiſhe,
not only of al maner of ſea fiſhe

C. iiii.

but

but also of fresche water fylle, and of
all maner disortes of salte fylles.

¶ Sea fylle.

¶ Fylles of the sea the whiche haue
scales or many finnes, be more holsom
mer than the fresche water, fylle, the
whiche be in standyng waters. The
older a fylle is, so much he is the bet-
ter, so that the fylle be soft and
not solydate. If the fylle be taste
and solydate, the yonger the fylle is,
the better it is to dygest, but this is to
vnderstand, that yf the fylle be neuer
so solydate it muste haue age but not
ouer growen, except it be a pong Boz-
pelle the whiche kynde of fylle is no-
ther praysed in the olde testament nor
in phrysicke.

¶ Fresche water fylle.

¶ The fylle the whiche is in ryuers
and brookes, be more holsomer than
they the whiche be in pooles, ponde-
s, or moores or any other standyng wa-
ters, for they doeth labour and doeth
seoure

scoure them selfe. Fyſche the whyche
lyueth and doth fede on the mudde or
els doe fede in the fenne or moꝛſſhe
grounde, doth ſaure of the mudde,
whiche is not ſo good as the Fyſche
that fedeth and doth ſcoure them ſelfe
on the ſtones, or gravel, or ſande.

¶ Salte fyſhes.

¶ Salte fyſhes the whiche be pow-
dered & ſalted with ſalte be not great-
ly to be praiſed, ſpecially yf a man do
make hys hole reſection wyth it the
qualyte doth not hurte but the quan-
titye, ſpecially ſuch ſalte fyſhes, as
wylle leue to the fingers whan a man
doth eate it. And the ſkyn of fyſhes,
be better to be abhorred, for it doeth
ingender viſcus fleume and colour
aduſte. All maner of fyſche is colde of
nature, and doth ingender fleume, it
doth lytel noꝛſſhe. Fyſche and fleſche
ought not to be eaten together at one
meale.

The .xv. Chapter treateth of wyld
fowle, and tame fowle:
and byrdes.

If al wyld fowle, the fesaunt
is moſte beſt. Althonghe that
a Partryche of all fowles is
ſoneſt dygeſted. Wherefore it is a re-
ſtoratyue meate and doth comfort the
brayne & the ſtomacke, & doth augmēt
carnall luſt. A woodcocke is a meate of
good temperaunce. Quayles & Plo-
uers / and Lapw ynges doeth noyſe
but lytell, for they doeth in gender me-
lancoly humours. Yong turtle doves
doth in gender good blode. A Crane is
harde of dygeſtyon and doth in gender
ruyl bloud. A yong Herenſewe is ligh-
ter of dygeſtyon than a Crane. A Bu-
ſterdewel kylled and ordered is a nu-
trytyue meate. A Byttoure is not ſo
harde of dygeſtyon, as is an Herenſe-
we. A Houeler is lighter of dygeſti-
on than a Byttoure. All theſe be noyſe
full

fall, excepte they be wel ordred & dressed. A fesaunt henne, a mooze cocke, and a moore henne, except they do lye abroad they be nutryptue. All maner of wyld fowle, the whiche lyueth by the water, they be of dyscommendable noysfthemnt.

Of tame or domestycall

fowle.

Of all tame fowle, a Capon is most best, for it is nutryptue, and is soone dygested. A henne in wynter is good, and nutryptue, and so be chyckens in sommer. specially cockrelles, & polets, the which be bntroden, The fleshe of a Cocke is harde of dygedyon, but the broth or a gely made of a Cocke is restoratue. Wygyons be good for colorycke and melancolycke men. Goose fleshe and duke fleshe is not prayled excepte it be a yongegrene goose. Yonge Beechyken of halfe a yeare of age be prayled. Olde Becockes be harde of dygestyon.

Of

Of Byrdes.

All maner of small byrdes, be good
and lyght of dygestyon, excepte Spar-
rowes whiche be harde of dygestyon.
Tytmoles, Colmoles, & Wrens, the
whiche doth ease byrdes and poppon
be not comestible. Of all small byrdes
the Lark is best: than is prayled the
blacke byrde & the Thrushes. Ralig
and Flac prayseth yonge Staates,
but I do thinke because they be bitter
in eatyng, they shuld ingender colour.

The .xvi. Chapter, treateth of
fleshe, of wyld, and
tame beastes.

Beefe is a good meat for an eng-
lish man: so be it the beaste be
yong & that it be not come fleshy
for olde Beefe and Cowe fleshe do in-
gender melancolye and leporous hu-
mours. Yf it be moderatly powdred
that the grease blood by salte maye be
exhausted

exhausted. It doth make an Englyshe mā strōg, the educacion of him woth it consydered. Harrymas Beefe, which is called hāged beefe in the roste of the smokye houle, is not laudable, it may fyl the bely and cause a man to drinke but it is euyl for the Stone, and euyl of dygestyon, and makech no good Juice, yf a man haue a prece hanging beside and another in his bely that the which doth hange by the syde shall do a man more good / yf a shower of rayne doe chaunce, than that the which is with in the bely, the appetpde of mans sensualyte notwithstandinge.

¶ Mutton and Lambe.

¶ Mutton of Ralis and Marroyes, is prayled for a good meate, but Gaslen doth not laude it, and surelye I doe not loue it, consyderynge that there is no beaste that is so soone infected, nor there doth happen so great Murraine & syckenes to any quaterped beastes doeth to the sheepe. This notwithstandinge

Handynge, yf the sheepe be brought bp
in a good pasture and fat, and do not
flauoure of the wolle, it is good for
lycke persones, for it doeth ingender
good bloud. ¶ Lambe fleche is moyste
and flumatycke, wherefore it is not
all the beste for olde men, except they
be melancoly of complexion / it is not
good for flumatycke men to ferde to
much of it.

¶ Weale.

¶ Weale is a nutrytyue meate, and
doeth noyze the muche a man, for it is
sone dygested. Where bypon many men
both holde opynyon, that it is the best
fleache and the moste nutrytyue meate
that can be for mannes sustynance.

¶ Porke, Brawne, Bacon,
and Pygge.

¶ Where as Galen with other aunci-
ente and approbate Doctours, doeth
praise Porke. I dare not saye the con-
trary agaynst the, but this I am sure
of, I dyd neuer loue it. And in holye
Scripture

Of heafe.

Scripture it is not praysed, for a swine
is an uncleane beast, and doeth lye by-
pon, in fylthy and stinking coyles. And
with stercozus matter, dyuers tymes
it doeth fede, specyallye in Englande.
Yet hyghe Almayne and other hyghe
countreys (excepte Spaine, and other
countreys anered to Spayne) doeth
kepe theyr swyne cleane, and doeth
cause them ones or twyle a daye to
swymme in great ryuers, lyke the mas-
ter of Ryne, whych is aboue Coleyne:
but Spanyerdes wyth the other Re-
gyons anered to them, kepe the swine
more fylthyer than Englyshe persons
doeth. Furthermore, the Jewe, the
Saracen, the Turkes / concernynge
theyr polytycke wytte and learnynge
in phisicke, hath as much witte, wile-
dome, reason, and knowledge, for the
sanyte of theyr body: as anye Chrysten
man hath. And noble Phycicians I
haue knowen amongst them, yet they
all lacked grace, for as muche as they

doe

do not know or knowledge Iesuchrist
 as the holy Sctypture telleth vs, and
 the. They loue not porke, nor swynes
 flesche, but doth vituperate & abhorre
 it yet for all this, they will eate Ad-
 ders, whiche is a kynde of serpentis,
 as well as anye other Chrysten man
 dwellinge in Rome, and other hyghe
 countreys, for Adders flesche there,
 is called fyshe of the mountayne, this
 notwithstandinge, physicke doeth ap-
 probate adders flesche good to be eten
 saing it doth make an old man yong/
 as it appereth by a harte eatynge an
 Adder, maketh hym yonge agayne.
 But Porke doth not so, for yf it be of
 an olde hogge net cleane kept, it doeth
 ingender grosse bloud, & doth humecte
 to much the stomacke, yet yf the porke
 be yonge it is nutt true. Bacon is
 good for Cairers, and plowemen, the
 which be ever labouryng in the earth
 or dunge, but & yf they haue the stone
 and vse to eate it, they shall syng, wo
 be

be to the pye. Wherefore I do say that coloppes and egges is as holcome for them: as a calowe candel is good for a horse mouth, or a peece of powdered Beefe is good for a bler eyed mare.

Yet sensuall appetyde muste haue a swynge at all these thynges, notwithstanding, Booke is conuertible to mannes fleshe.

Brabone.

Brabone is an vsual meate in winter amonges Englishmen, it is hard of dygestion. The brabone of a wyld Boore, is much more better than the brabone of a tame Boore, yf a man eate nother of them both; it shall neuer do hym harme.

Pygges.

Pygges, specially sowepygges, is nuttyue, and made in a gelye, it is a restoratyue, so be it the pygge be fleyd the skyn take of, and than stewed with restoratyues, as a Cocke is stewed to make a gelye: A yonge fatte pygge in
physicke

phyllicke is singularly prayled yf it be wel ordred in the rostynge, the skynne not eaten.

Ckydde.

CYonge kyddes flesche is prayled aboue all other flesche, as Auycen, Rasis, and Anerroys, sayth, for it is temperate and nutrypt yue althoughe it be somewhat drye. Olde kyd is not prayled.

COf wylde Beastes flesche.

I have gone rounde about chrystendome and ouerthwarte chrystendome and a thousand or two, & more myles oute of Chrystendome. Yet there is not so much pleasure for Harte and Hynde, Bucke and Doe, and for Roo, Bucke and Doe: as is in Englande lande, and although the flesche be dysprayled in phyllicke. I praye God to sende me parte of the fleashe to eate, phyllicke notwithstandinge. The opinion of all olde phylicions was and is that Wenyson is not good to eate,
pryncy.

pryncypally for two causes. The firste
cause is that he the beaste doeth lyue
in feare, for yf he be a good wodman
he shall neuer see no kynde of deere but
at the .v. bittē on the grasse, or bysing
on the tree, but he wyll lyfte by hys
head and loke about hym, the whyche
cometh of timorfulnes, and timorfulite
doth byng in melancoly humours.

Wherefore alphyon suchons sayeth,
that Mencon which is the secōd cause
doeth ingender colorycke humours,
and of trouth it doth se: Wherefore let
them take the skynne and let me haue
the fleshe, I am sure it is a Lordes
dytche: and I am sure it is good for
an Englyssh man, for it doth animate
hym to be as he is, whiche is stronge
and hardy. But I do aduertysse every
man for all my wordes, not to kyl and
so to eate of it, excepte it be lawfully,
for it is a meate for greate men.

And greate men doe not set so muche
by the meate, as they doeth by the pa-

Hyme of hyllynge offe.

Hares fleshe.

A Hare doth no harme nor no dys-
pleasure to no man, yf the fleshe be
not eaten, it maketh a gentyl mā good
passyme. And better is for the houn-
des or dogges to eat the hare after
they haue kylled it, as I sayde than
man shulde eat it, for it is not pray-
sed nother in the olde Testament, no-
ther in phyllicke, for the Byble sayth
the hare is an vncleane beast, And
Phyllicke sayth Hares fleshe is drye
and doth ingēter melācoly humores.

Conyes fleshe.

Conyes fleshe is good, but Rabet-
tes fleshe is best of all wyld beasts/
for it is temperate and doth noy the
and synghulerly praysed in Phyllicke.
For all thynges the wherch doth lacke
is nutryture.

**The xlii. Chapter, doth treate of
partyculer thynges of fylde
and fieshe.**

The

Of beastes.

THE heades of fylshe, and the
faynes of fylshe, speciallye of
Samon & Cunger, is not good
for them y^e which be dysposed to haue
Rebmarrycke heedes. And the heades
of Lampyres and Lampzons and the
string y^e which is within them, is not
good to eat. Refrayne from eatyng of
the faynes of fleshe and fylshe, and
burned meate, & browne meate. For it
doth engendze viscus humoures, and
colour, and melancoly: & doth make
opylations. The Braynes of any beast
is not laudable, excepte the Brayne of
a kyde, for it is euill of dygestyon &
doth hurte a mannes appetyte & the
stomacke for it is colde & moyste and
viscus. A hote stomacke may eat it,
but it doth engendze grosse humours.
The Brayne of a Woodcocke and of a
Snype and Luche lyke is comestible.
The fore parte of all maner of beastes
and fowles be more hotter and lygh-
ter of dygestyon, than the hynder parte.

tes be. The marrow of all beastes is hote
and moyste, it is nutryptue yf it be wel
digested, yet it doth mollifye & make
& doth take awaye a mans appetite:
wherfore lee a man eate pepper with it
The bloud of all beastes and foules is
not praysed, for it is harde of dygesti-
on. All the inwardes of beastes and of
fowles, as the hert, the lyuer, the lun-
ges & tripes, & trylybubbes, wyth all
the intrayles, is harde of dygestion,
& doth increase grosse humoures. The
fatnes of fleshe is not so much nutri-
tue, as the leanes of flesch, it is beste
whā leane & fat is myrte one with a-
nother. The tonges of beastes be hard
of dygestion, and of litel nozishment
The stones of a Cockrel, and the sto-
nes of other beastes that hathe done
theyr kynde be nutryptue.

The. xliii. Chapter treateth of rost
meat, of fried meat, of soden or
boyled meat, of bzyled meate,
and of bake meate.

Of heales.

With vs at Dobontpyller and
other Vniuersyties, is bled
boyled meate at diner, & roste=
meate to supper. Why they shulde do
so I cannot tell, vntles it be for a con=
suetude. For boyled meate is lyghter
of dygestyon than rosted meate is.
Byled meate is harde of dygestyon.
and euyl for the stone. Fryed meate is
harder of dygestyon than byled meat
is, and it doth ingender coloure & me=
lancoly. Bake meate, whyche is called
fleshe that is buried, for it is buried
in paffe, is not praysed in physicke. Al
maner of fleshe the whyche is incly=
ned to humydyte shuld be rosted. And
all fleshe the whyche is inclyned to
drynes shuld be sod or boyled: ffor
it may be sod, rosted, byled, and baken,
euery one after theyr kynde & vse, and
fashyon of the countrey, as the cooke
and the physicion wyl agre and deuise.
For a good cooke is halfe a Physicion.
For the chiefe physicke (the counsaile
of

a phylicion excepte) doth come from
the kytchyn, wherefore the phylicion &
the cooke, for sycke men must consulte
together for the preparacion of mea-
tes for sycke men, for yf the phylicion
without the cooke prepare any meate
excepte he be very expert, he wyl make
a berry of the dishe of meate, the whiche
the sycke can not take.

¶ The .xix. Chapter treateth of Roo-
tes, and tytle of the Rootes of
Borage and Buglose.

THE Rootes of Borage and Bug-
lose, soden tender and made in
a succade, doth ingendze good blode,
and doth set a man in a temporaunce

¶ The Rootes of Alysauder.
and Elenacampane.

¶ The roote of Alysauder soden ten-
der and made in a succade, is good for
to dystroye the stone in the raynes of
the backe and bladder. The rootes of
Elena-

Cleuacampana soden tender and made in a succade is good for the breaste and for the lunges, and for all the intervall members of man.

The Rootes of Berseley and of fenell.

The rootes of Berseley soden tender and made in a succade is good for the stone, & doth make a man to pylle. The rootes of fenell soden tender & made in a succade is good for the lunges and for the syght.

The Rootes of Turnepes and Parsnepes.

Turnepes boyld and eaten with fleshe, augmenteth the seed of man yf they be eten raw moderately, it doth prouoke a good appetyde. Parsnepes soden and eaten, doth increase nature / they be nutrytyue and doth expell hyrne.

Radyl the rootes & Carottes.

Radyl the rootes doth breake wynde, and doth prouoke a man to make
water

boater, but they be not good for them
the bohrch hath the gobote. Carottes
Coden and eaten doth auge & increase
nature and doth cause a man to make
water.

CThe rootes of Rapes.

Rape rootes if they be well boyled
they doth nize of he, if they be moderat-
ly eaten. Immoderately eaten, they do
ingender ventofyte, and doeth annoye
the stomacke.

Onyons.

Onions doth prouoke a man to be-
neryous actes, & to compnolence / and
yf a man dryncke sondrye drynckes, it
doth recryfie and reforme the variety
of the operation of them, they maketh
a mannes appetide good and putteth
awaye fastydroufnes.

Leekes.

Leekes doeth open the yeasse, and
doeth prouoke a man to make water,
but they doeth make and increase e-
uyll blonde.

Garlick

Of health.

Earlycke.

Earlycke of all rootes is bled and most prayled in Lombardy and other countreys annexed to it, for it doeth open the breaste, and it doth kyll all manner of wormes in a mannes belly, be it the betosay, lumbrici, ascariides, and cucubitiui. Earlych is to saye, longe wormes, small yttell longe wormes, which wyll tyke in the foundamente and square wormes, it also heateth the body, and desoluech grosse windes

**The.xx. Chapter treateth of certaine
vsuall herbes. And treateth
of Borage and
Buglose.**

Borage doth comforte the hearte,
and doth ingender good bloude, &
cauleth a man to be merry, & doth
set a man in a temperaunce. And so
doeth buglose, for he is taken of more
vygour and strength, and efficacyte.

¶ Of Artrochokes and Rokat.

¶ There is nothyng e blyd to be eaten of Artrochokes but the heade of them whan they be almoſte ripe, they muſte be ſoden tender in the broth of Beeſe or with becke, and after eate them at dyner, they doth encrease nature and doth proucke a man to beneryous actes. Rokat doth encrease the ſede of man, and doth ſtimulate the fleſhe and doth helpe to dygeſtyon.

¶ Of Cykory and Endyue.

¶ Cykory doth kepe the ſtomacke and the leade in teir pozaunce & doth qualyfy colour. Endyue is good for them the whiche haue hote ſtomackes and drye.

¶ Of whyte Beetes & Puſſlane.

¶ Whyte Beetes be good for the lyuer & for the ſpleene, and be abſterſyue Puſſlane doth extyncte the ardoꝝ of laſcyuouſnes, and doth myttygate great heate in all the inwarde partes of man.

¶ Of

Of tyme and Parleley.

Tyme breaketh the stone, it doth de-
solue wyndes, and causeth a man to
make water. Parleley is good to bres-
keth the stone, & causeth a man to pyse.
It is good for the stomacke, and doth
cause a man to haue a sweete breath.

Of Lettuce and Sorrell.

Lettuce doth expyncte veneryous
actes, yet it doth increase mylke in a
woman's breste, it is good for a hote
stomacke, and doth prouoke slepe and
doth encrease blode, and doth set the
blode in a temporaunce. Sorrell is good
for a hote lyuer, and good for the sto-
macke.

Of Penyrvall and Flop.

Penyrvall, both purge melancoly,
and doth comforte the stomacke & the
spleynes of mā. Flop clenseth viscus
fleume, and is good for the breste and
for the lunges.

Of Rosemary, and Roses.

Rosemary is good for palsyes, and
for

for the fallenge sykenes and for the cough, and good agaynst colde. Roses be a Cordyall, and doeth comforte the herte and the brayne.

¶ Of fenel and Annys.

¶ These herbes be seldome bled, but theyr seedes be greatly occupied. Fenell seede is bled to breake bryne / and good agaynst popson. Annys seede is good to cleanse the bladder & the raynes of the bakke & doth prouoke bryne and maketh one to haue a swete bryth

¶ Of Sage and Mandrager.

¶ Sage, is good to helpe a woman to conceyue, and doeth prouoke bryne. Mandrager both helpe a woman to conception, and doeth prouoke a man to slepe.

¶ Of all herbes in generall.

¶ There is no herbe nor greede, but god hath giue vertue to them, to helpe man. But for as muche, as Plynus, Racer, & Dioscorides, wyth many of the olde auncyente and approbate Doctours

Doctours hathewryten and pertrac-
ted of theyr vertues. Therefore now
wyllyte no further of herbes, but
wylspeke of other matters that shall
be more necessarye.

The .xxi. Chapter treateth of fruy-
tes. And fyrst of fygges.

Alycen sayth that fygges doeth
noyfe more than anye other
fruite. They doth noyfe the mar-
uaylouslye when they be eaten wyth
blanched Almons. They be also good
rosted, and stued. They doe cleanse the
breast and the lunges. And they doe o-
pen the opylacions of the lyuer & the
splene. They doth stee a man to bene-
ryous actes, for they doeth auge & in-
crease the seede of generation. And al-
so they doth prouoke a man to create
wherfore they doth ingender lyce.

Of great Rayfyns.

Great Rayfyns be nutryptue, spe-
cially

crallye yf the stones be pulled out, and they doth make the stomacke fyrm & stable. And they doth prouoke a man to haue a good appeteye, yf a fewe of them be eaten before meate.

¶ Of small Rayfyns of corans.

¶ Small Rayfyns of corans, be good for the raynes of the backe, and they doth prouoke bryne, howe be it they be not all the best for the spleene, for they maketh oppylacion.

¶ Of Grapes.

¶ Grapes swete and newe, be nutretyue, and doth stimulate the fleshe, and they doth comforte the stomacke, and the lyuer, and doth auoide oppylacions, howe be it, it doth replete the stomacke with ventosyte.

¶ Of Beches, of Medlers, and Ceruyces.

¶ Beches doth mollyfie the bely and be colde. Medlers taken superfluous, doth engendre melancoly. And Ceruyces be in maner of lyke operation.

¶ Of

Of Nuttes

Of Strawberyes, Cheryes,
and Nuttes.

Strawberyes be prayled aboue all
beryes, for they do qualyfie the heate
of the lyuer, and doth engendze good
blode eaten with Sugge. Cheryes doth
mollyfie the belv and be colde. Nuttes
be of a groser Substaunce, wherefore
they be not for them the whiche be of
a cleane dyet.

Of Nuttes great and small.

The walnut and Wanocke be of one
operacion They be carde and slowe of
dygestion, yet they both comforte the
brayne yf the pyth or skyn be pulled of
and than they be nuttryue. Sylberdes
be better than haseil Nuttes, yf they
be newe and taken from the tree & the
skyn or the pyth pulled of, they be nu-
ttryue, & doth increase fatnes, yf they
be olde they shuld be eaten with great
Rasyns. But newe Nuttes be farre
better than olde nuttes, for olde nut-
tes be colorycke, and they be euill for
the

the heade & euill for olde men, & they
doth ingender the palsy to the tonge.
Yet they be good agaynst benym, and
immoderatly taken or eaten doeth in-
gender corruptions, as byles, blaynes
and suche putryfaction.

¶ Of Peason and Beanes.

¶ Peason the whiche be yonge be nu-
trytyue, how beit they doeth replete a
man with ventosity. Beanes be not
so much to be prayled as Peason, for
they be full of ventosity, although the
skynnes or hulkes be ablated or caste
away, yet they be a stronge meate and
doth prouoke veneryous actes.

¶ Of Peares and Apples.

¶ Peares the whiche be melowe and
dulce, & not stony, doth increse fatnes,
ingendrynge watery che bloud, & they
be ful of ventosity. But wardons co-
lled, stued, or baken, be nutrytyue, and
doth comfort the stomacke, spryualye
yf they be eaten with comfets. Apples
be good after a frost haue taken them

oz whan they be olde, specyallye redde Apples, & they the whiche be of good odour and melowe, they shuld be eten with suger oz comfettes / oz wyth Fenell seede oz Annys seede bycause of theyr bentofyte, they doeth comeforte chan the stomacke & doeth make good dygestyon, specyallye yf they be rolled oz baken.

¶ Of Pomegranates & Quinces.

Pomegranates be nutryptue, and good for the stomacke. Quinces baken the coze pulled out, doth mollyfye the bely, and doth helpe dygestyon, & doeth pzeferue a man from Drunkenchyp.

¶ Of Dates and Mylons.

Dates moderatly eaten, be nutryptue, but they doeth cause opylacions of the lyuer and of the splene. Mylons doth ingender euyl humours.

¶ Of Gourdes, of Cucumbers, and Pepones.

Gourdes be euyl of noysshement. Cucubers restrayneth, beueryousnes

or lascyuousnes, or luxurpousnes.
Pepones be in maner of lyke operaci-
on. But the Pepones ingendrynge e-
uyl humours.

¶ Of Almondes and Chesterns.

¶ Almondes causeth a man to pylle,
they doth mollyfie the bely, and doeth
purge the lunges. And bi. or. vii. eate
before meate preserueth a man from
dronkenschyp. Chesterns doth noy the
the body strongly, & doth make a man
fat, yf they be thowwe roasted and the
hulkes abiected, yet they doth replete
a man with bentolyte or wynde.

¶ Of Prunes and Damples.

¶ Prunes be not greatly prayled, but
in the way of medison, for they be cold
and moyste. And Damples be of
the sayden nature, for the one is old and
dried, & the other be taken from the
tree. Syre or seven Damples eaten
before dynner, be good to prouoke a
mannes appetyde, they doth mollyfy
the bely and be absterfyue / the skynne

and

Of health.

and the stones muste be ablated and
caste away and not bled.

Of Olyues and Caper s.

Olyues condyted / & eaten at the be-
gynnyng of a refectiō, doth corobo-
rate the stomacke, and prouoketh ap-
petyde Caper s doth purge fleume, and
doth make a mā to haue an appetyde.

Of Oranges.

Oranges doth make a man to haue
a good appetyde. & so doth the ryndes
if they be in succade. And they doeth
comforte the stomacke: the Juice is a
good sauce to prouoke an appetyde.

The. xxii. Chapter treateth of spyes. And fyrste of Gynger.

GYnger doth heat the stomacke
and helpeth dygestyon: Grene
gynger eaten in the mornyng
fastyng, doth acuate and quychen the
remembzaunce.

C Of Peper.

CThere be iii sondry kyndes of Peper, whiche be to save, whyte Peper, blacke peper, & long peper. All kyndes of pepers, doth beate the body, & doth desolve fleume and wynde, and doeth helpe dygestyon, and maketh a man to make water. Blacke Peper doeth make a man leane.

C Of Cloues and Mace.

Cloues doth comforte the synewes and doth desolve, & doth consume superfluous humours, and restoreth nature. Maces is a cordvall & doth helpe the colycke, and is good agaynste the bloody flore and laces.

C Of Graynes and Saffron.

CGraynes be good for the stomacke and the head, and be good for women to drynke. Saffron doth comfort the heartte and the stomacke, but he is to hote for the lyuer.

C Of Nutmegges & Cynamon.

CNutmegges be good for them the
which

whiche haue tolde in theyr heade, and
doth comforte the syght & the brayne
and the mouth of the stomacke. And is
good for the spleene. Cynamome is a
cordyal, wherfore the Hebrewion doth
saye Why doeth a man dye, and can
get Cynamome to ete: Yet it doth stop
& is good to restrayne flyres oz laxes.

¶ Of Liquerice,

¶ Liquerice is good to cleanse and to
open the lunges and the breaſte and
doth lose fleume.

The. xlii. Chapter, sheweth a dyet for Sanguyne men.

Sanguine men be hot & moyst of
complexiō, wherfore they must
be circūspect in eating of theyr
meat, consyder yng that the purer the
complexion is, the soner it may be cor-
rupted, and the bloud may be the soner
infected. Wherfore they must abstaine
to eat inordynaliye fruytes and her-
bes

bes and rootes, as garlycke, onyons,
and leekes. they muste refrayne from
eatynge of olde fleshe, and excheue
the blage of eatynge of the braynes of
beastes, and fro eatynge the Udders
of keyne. They must vse moderat slepe
and moderate eyer, or els they wyll be
to fat and grosse. Fische of muddie wa-
ters be not good for them. And yf
bloud do abounde, cleanse it with stufes
or by flebotomye.

**¶ The. xiiii. Chapter sheweth a dret
for Rheumatycke men.**

Rheumaticke men be colde and
moist, wherfore they muste ab-
staine fro meates the which is
cold. And also they must refrayne from
eating viscus meat, specially from al
meates the which doth ingender rheu-
maticke humours, as fische, fruite, and
wyhte meat. Also to excheue the blage
of eatynge of crude herbes speecially to
refrayne

refrayne from meat the which is hard
and slowe of digestion, as it apperith
in the properties of meates aboue re-
herled. And beware not to dwel nyghe
to waterishe and moyst the groundes.
These thynges be good for fleuma-
tycke persones moderately taken, ony-
ons, garlycke, peper, gynger. And all
meates the which be hote and drye.
And sauces the which be coloure. These
thynges folowynge doth purge flume
Polypody, Netle, Elder, Agaryke,
Yreos, Mayden herte, and Succadog.

The xxv. Chapter sheweth a dyet
for Colorycke men.

Colour is hote and dry, wherfore
Colorycke men must abstaine fro
eatynge hote spyes, And to re-
frayne from dzyckynge of boyle and
eatynge of colorycke meate: howbeit
colorycke men may eat greser meate
than anye other of the complexions,
except

except theyr educacion haue bent to the
contrary. Colorycke men shulde not be
longe fastyng. The things folowing
both purge colour: Sumytoze, Cen-
toze, Al ozmeuode, Wybe hoppes,
Uiolettes, Marcurye, Hanna, Keu-
berbe, Eupatoze, Tamariudes, and
the whaye of butter.

C The. cxxi. Chapter treateth of a
Dyetary for Melancoly
men.

Melancoly is cold and dry wher
foze Melancoly men must re-
fraine from fryed meate, and
meat the which is ouer salt And from
meat that is soboze and harde of di-
gestyon, and from all meat the which
is burned and dry. They must abstaine
from immoderate thurst and from
drynkynge of hote wyne, and grose
wyne, and red wyne. And also these
thynges, Cowe mylke, Almon mylke,
polkes

Volkes of rere Egges. Boyled meate
is better for Melancoly men than ro-
sted meate. All meate the whiche boyll
be sone dygested. And all meates the
which doth ingender good bloud. And
meates the which be temporarly hote
be good for melancoly men. And so be
all herbes the which be hote & moyste.
These thynges folowynge both purge
melancolye, Ruycke beine, Seene,
Sticados, Hartestonge, Mayden-
heere, Pulpal mountane, Borage, Or-
ganum, Sugar and whyte wyne.

The. xxvii. Chapter treateth of a
dyet and of an order to be vsed in
the pestiferous tyme of Pe-
silence and sweating
sickenes.

Whan the Plages of the pesty-
lence or the sweetyng sycke-
nes is in a towne or countrey,
with vs at Downpyller and al other
high

hyghe Regions and countreyes that
I haue dwelld in, the people dooly fle
from the contagious and infectyous
ayre: preseruacions with other coun-
sayles of physicke notwithstandinge.
In lower and other base countreyes,
houses the which be infected in towne
or cytie be closed by both doores and
wyndowes, and the inhabytours shall
not come abroad, nother to churche,
nor to market, nor to anye howle or
company, for infectyng other the whi-
che be cleue without infection. A man
cannot be to ware, nor can not kepe
hym selfe so well from this sykenes,
for it is so vehement and coveryllous
that the Sykenes is taken wpth the
savour of a marnes clothes the whi-
che hath bysited the infectious house,
for the infection wyll lye and hange
longe in clothes. And I haue knowen
that whan the strawe a russhes ha the
beneste oute of a house infected, the
hogges the whyche dyd in it, dyed
of

of the pestilence. Wherefore in such
infectious tyme it is good for euery
man that wyll not fleye from the con-
tagious ayre to vse dayly, especiallye
in the morning and euenynges, burne
Junepier, or Rosemary, or Rylthes or
Baye leaues / or Marierome, or Frank-
ensence or bengaun. Or els make
this powder. Take of Roze calamite
halfe an ounce, of frankensence an
ounce, of the wood of Aloes the weight
of. vi. d. myre al the setogether, Than
cast halfe a sponesful of this in a cha-
sing dische of coles. And set it to fume
abrode in the Chambers and the hall
and other howses. And you wyll put
to this powder a lytle lapdanum, it is
so muche the better. Or els make a
Pomaunder vnder this maner. Take
of Lapdanum. iij. drammes, of the
wood of Aloes one dramine, of Amber
of grece. ii. drammes and a halfe, of nut
megges, of Roze calamyte of eche a
draine and a halfe, conferre all this to
gyther

gyther with Rose water, and make a ball. And this aforesayde Pomander doth not onely expell contagious ayres, but also it doeth comeforthe the brayne, as Bartholomewe of Montaguane saith. And other modernal doctors doth affyrme the same: whosoever that is infected wyth the Pestilence, let hym loke in my Breuyary of health for a remedy. But let hym vse this dyet. Let the Chambers be kepte close, and kepe a continuall fyre in the Chamber of cleare burnynge wood or cole without smoke, beware of takynge any colde, vse temperate meates and drynke, & beware of wyne, beere, and Cider: vse to eat stewed or baked wardons if they can be gotten, if not, eat stewed or baken pears with cofettes vse no grosse meates, but those the whiche be lyght of digestion.

Che. xxviii. Chapter sheweth of a dyet for them, the which be in any feuer or Ague.

Do aduertyle euerye man that
hath a feuer or an Ague, not to
eate no meat. vi. houre before
his course doth take hym. And in no
wyse as long as the Ague doth endure
to put of the Shert nor dubblet, nor to
ryse out of the bed, but whan nede shal
requyre, & in anywise, not to go nor to
take the open ayre. For such prouision
maye be had that at vttermoost at the
thyrde course he shalbe deliuered of
the feuer by yng the medsons the whi-
che be in the Breuyary of health. And
let euery man beware of castyng theyr
handes and armes at any time out of
the bed in or out of theyr agonye, or to
spraul with the legges out of the bed
good it is for the space of. iiii. courses
to weare continually gloues, and not
to walche the handes. And to vse such
a dyet in meate and drynke as is
reherced in the pesty-
lence.

The. xxi. Chapter treateth of a
Dyete for them the which haue the
Flacke, or the Colycke and
the Stone.

The Flacke & the Colycke be in-
gendered of ventrosyte, the which
is intruded or inclosed in two
guttis the one is called Illia, and the
other is called Colon. For these two
infirmyties a man muste beware of
cold. And good it is not to be long fa-
sting. And necessary it is to be laxative
& not in no wise to be constipate. And
these things folowing be not good for
them the which haue these aforesayde
infirmyties. newe bread, stale breade,
nor newe ale. They must abstayne al-
so from dzyntyge of berre, of cyder,
and red wyne, and Cynamom. Also re-
frayne from all meates that honye is
in, excheue eatynge of colde herbes,
use not to eate Beanes, Peason, nor
potage beware of the blage of frutes
And of all thinges the which doth in-
gender

gender boynd. For the stone, abstayne
from drynkyng of newe ale, beware
of beere, & of red wyne & of hote wines
refrayne from eatynge of red herynge
Martyllmas beefe, and bakon, and
salte fysh, and salte meates. And
beware of goynge colde aboute the
myddlespectrally aboute the raynes of
the backe, and make no restriction of
wynde and water no; seege that wa-
ter wolde expel.

¶ The. xxx. Chapter treateth of a diet
for them thewhiche haue anye
kyndes of the gobotes.

They thewhiche be infected wyth
the gobote, or any kynde of it, &
do aduertysen them not to lye to longe
bowlyng and bybbyng byslyng and
cardynge, in forgettyng them selfe
to exonerate the bladder and the bely
whan nede shall requyre, & also to be-
ware the legges hange not wyth-
oute

out some flaye, noꝛ that the bootes oꝛ
shoes be not ouer straitte. Whosoer
hath the gowte, must refrayne from
drynkyng of new ale, and lethym ab-
staine from drynkyng of beere and
red wyne. Also he must not eat newe
breadye, Egges, freshe samon, Fles,
freshe herpyng, Pylcherdes, Oysters
and all shellfyshe. And he muste ex-
cehbe the eatyng of freshe beefe, of
goose, of ducke, and of pyggyons. Be-
ware of takyng of colde in the legges
oꝛ rydyng oꝛ goyng wetshod. Be-
ware of veneryous actes after refec-
tion, oꝛ after oꝛ upon a full stomacke.
And refrayne from all thynges that
doth ingender euyl humours and be
inflatyue.

Che. xxxi. Chapter, treateth
of a dyet for them the whi-
che haue any of the
kyndes of Le-
pored.

He that is infected wyth anye of the foure kyndes of the leporad, must refraine from al maner of wyne, and from newe drynkes, and strong ale, than let hym beware of riot and surfetynge. And let hym abstaine for eatynge of spyces, and Dates, and from troyes and pudpynges, and all inwardes of beastes. Fyche and egges and mylke is not good for leporous persons. And they must abstayne from eatynge of fresche beefe, and from eatynge of gosse/ducke, and from water fowle and prygons. And in no wyse to eate no Venison, nor Hare flesche and suche lyke.

The. xxxii. Chapter treateth of a dyet for them the whych haue anye of the kyndes of the falling sickenes.

Whosoeuer he be, the whiche haue anye of the kyndes of falling sickenes, must abstayne from eatynge

of bohyte meate, Coecyallye of mylke,
 he muste refrayne from drynkyng of
 wyne, newe ale, and stronge ale. Also
 they shuld not eate the fatnes of fishe
 nor the heades of fysh the whyche
 doeth ingender rebwme. Shell fysh,
 Eles, Samon, Herynge, and bileus
 fyshes be not good for Epilentycke
 men. Also they muste refrayne from
 eating of garlycke, onyons, lekes, chi-
 bolles, and all vaperous meates the
 which doth hurt the head. Mensō, hare
 fleshe, beefe, beanes and peas be not
 good for Epilentycke men. And if they
 knowe that they be infected with these
 greate syckenes, they shoulde not re-
 sorte where there is greate resorte of
 company, whyche is in the churche in
 sessyons, or market places on market
 dayes, yf they do the syckenes wyl in-
 secte them moze there, then in any o-
 ther place, or at any other tyme. They
 must beuore they do not syt to nyghe
 the fyze, for the fyze wyl overcome
 them

Of heauis.

them & wyl induceth the sykkenes. They must beware of lyeng to hote in theyr bed, or to labour extremelye, for suche thynges causeth the greete to come the after.

The. ccciii. Chapter, treateth of a dyet for them, the whiche haue any payne in theyr heade.

Any sykkenes, or infyrmyties, and impediments may be in a mans head. wherfore whoso euer haue any impedimēt in the head, must not kepe the heade to hote nor to colde, but in a temperaunce. And to be ware of ingendrynge of reume, wherthe is the cause of many infyrmyties. There is nothyng that dooth ingendre reume, so muche as doeth the fatnes of fyllow, and the heales of fyllow, and curttes, & takynge colde in the feete and takynge colde in the nape of the

necked or heade. Also they the whiche
 haue any infyrmyte in the head, must
 refrayne of immoderate slepe, especy-
 ally after meate. Also they muste ab-
 stayne from drynkyng of wyne, and
 be not to drinke ale & beere, the whiche
 is ouer stronge, boysteracion, hallo-
 wyng, cryenge, and hygh cryngyng
 is not good for the heade. All thynges
 the whiche is vaperous or doeth fume
 is not good for the heade, and althyn-
 ges the whiche is of euil sauour, as cas-
 tyen, synaers, wynde draughtes, pyffe
 boboles, snoffe of candelles, dunge hil-
 les, stynkyng canelles, and stynkyng
 standyng waters, & stynkyng mar-
 shes. wyth suche contagious ayres,
 doth hurt the head and the brayne and
 the memozye. All odyferous sauours
 be good for the heade and the brayne
 and the memozye.

The xxxiii Chapter. treateth of a
 dyet for them the whiche be
 in a consumption.

Who soeuer he be, that is in a
consumpcyon muste abstaïne
from al coloure and tartethin-
ges, as vinegre and aleger and suche
lyke. And also he muste abstayne from
eatynge of grose meates the whiche
be harde and slowe of digestyon, and
vse cordyalles and restoratyues and
nutritiue meates. Al meates & drinckes
the whiche is swete and that suger
is in, be nutryptiue. Therefore swete
wynes be good for them the which be
in consumpcions moderatlye taken.
And coloure wyne, coloure ale, and coloure
beere is good for no man, for it doeth
freate away nature. And let them be-
ware that be in a consumpcion of fried
meate, of bzyled meate, and of burned
meate the whiche is ouer roasted. And
in any wyse let them beware of anger
and pensifulnes. These thinges folo-
winge be good for them the whiche be
in consumpcion, a Pygge or a Cocke
stewed and made in a gely. Cockrelles
stewed

stewed, gootes mylke and Sugert, al-
mon mylke, in the which ryle is Coden
and Rabettes stewed. &c.

CThe. xxxv. Chapter, treateth of a
diet for them the which be Astma-
tycke men being thorte
wounded or lacking
breath.

Shortnes of wynd commeth diuers
tymes of Impedymentes in the
luniges, and straytnes in the breaste/
opylated thowowe biscus fleume, and
otherwhyle whan the heade is stuffed
with reume called the Droese, letteth
the breth of his natural course. wher-
fore he that hath thortenys of breath,
must abstayne from eatyuge of Rur-
tes, speevally yf they be old, chese and
mylke is not good for them, no more
is fylche and fruyte and rawe or crude
herbes. Also allmaner of meate the
wyich is hard of digestiō is not good
for

for them. They muste reſtrayne from
eating of fiſhe, ſpecially from eatyng
fyſhe the which wyl cleue to the ſyn-
gers, and be viſcus and ſlymee and in
anye wyſe beware of the ſkynnes of
fyſhe, and of all maner of meate the
which doth ingender ſleume. Alſo they
muſt beware of colde. And whan anye
houſe is a ſweppng, to goe oute of the
houſe for a ſpace into a cleane ayre.

¶ I educt alſo that yſeth in the ſtreete
thozow the behemence of the wynde
or other wyſe is not good for them.

And ſmoke is euyl for them, & ſo is al
thyng that is ſtoppyng. ¶ Wherefore
neceſſary it is for them to be laxatiue.

**¶ The .xxxvi. Chapter, treateth of a
dyer for them the whiche haue
the Palſey.**

They the whiche haue the palſey,
by nyerſall, or partyculer, muſt
beware of anger, haſtyneſſe / & ſluggiſhneſſe
and

and must beware of fere. For thoroowe
anger or feare dyuers tymes the pal-
sey do come to a man. Also they muste
beware of dronkenness / and eatynge
of nuttes, whych thinges be euill for
the palsey of the tonge, coldenes & con-
tagious and synkyng & fylthy ayres
be euill for the Palsey. And let euerye
man beware of lyenge vpon the bare
ground, or vppon the bare stones, for
it is euill for the palsey, the sauer of
Castoree and the sauer of a Foxe is
good agaynst the palsey.

The .xxviii. Chapter doth shewe an
order and a dyet for them the
whiche be madde and out
of theyr wytte.

There is no man the whiche haue
any of the kindes of madnes, but
they oughte to be kepte in saue-
garde for dyuers inconueniencce that
may fal, as it appeared of late dayes
of

of a lunaticke man named Michel, the
which went many yeres at lyberte, &
at last he dyd kyll his wyfe & his wyfes
syster, & his owne selfe. wherfore I do
aduerse every mā the which is mad
or lunatrycke, or frentrycke or demony-
ack to be kepte in sauegarde in some
close howse or chamber where there is
lytell lyght. And that he haue a keeper
the which the mad mā do feare. And
se that the mad mā haue no knyfe nor
sheers, nor other edge toule, nor that
he haue no gyrdle, except it be a weake
lyst of cloth, for hurtynge or kyllynge
him selfe. Also the chamber or the house
that the mad mā is in: let there be no
paynted clothes, nor paynted walles,
nor pyctures of man or woman, or
fowle, or beast: for suche thynges ma-
keth them ful offantasies let the mad
person shēd be Chaueu ones a moneth
let them drinke no wine, nor stronge
Ale/ nor stronge Beere, but moderate
drynke. And let they haue.iii. tymes in

a daye warme suppynges and a lytell
warme meat. And vse fewe wordes to
them excepte it be for reprehensioun or
gentle refozmacion, yf they haue anye
hoyle or persiuei aynce to vnderstande.

CThe .xxviii. Chapter, treateth of
a dyet for them the which haue
any of the kyndes of the
Idropyles.

SEin Bede Caieth, the more a man
doth drinke that hath the Idroply
the more he is a thurste, for although
the sykkenes doth come by superabun-
daunce of water. yet the lyuer is drye,
whither it be Melchites, Apolarca, Len-
scflegmācia, or the Tympany. They
that hath any of the .iiii. kyndes of the
Idropyles, must refrayne from althin-
ges the which be constipate & collyue.
And vse all thynges the which be laxa-
tyue, Nuttes, and drye Almondes, and
harde chese, poyson to them.

The

The. xxxix. Chapter, treateth of a
general diet for al maner of men
and women, brynge sycke
or hole.

There is no mā nor woman, the
whiche haue any respect to the
selfe, that can be a better philo-
sophion for theyr owne sauegard, thā their
owne selfe cā be, to cōsider what thing
the whiche doth them good. And to re-
frayne from suche thynges that doth
them hurte or harme. And let euery
man beware of care, sorow, thoughte,
pensyfulnes, and of inwarde anger:
Beware of surfetis & ble not to muche
beneryous actes. Breake not the
byuall custome of slepe in the night. A
mery herte and mynde, the whiche is
in rest & quyetnes, without aduersyte
and to much worldly busynes causeth
a man to lyue long and to loke yongly
although he be aged, care and sorowe
bryngeth in age and death: wherfore
let

let euery man be mery, & yf he cannot,
let hym resoꝛte to merye companie, to
breaꝛe of his perplexatꝛues. Further-
more I do aduertise euery mā to wash
theyꝛ handes ofte euery daye. And dy-
uers tymes to keꝛme theyꝛ hed euerye
day, and to plonge the eyes in coild wa-
ter in the moꝛnyng. Moreover I doe
counsel euerye man to keꝛpe the bꝛest &
the stomacke warme, & to keꝛpe the fete
from wet, & otherwhyle to washe them
and that they be not keꝛpte to hote noꝛ
to cold, but indifferentlye. Also to keꝛpe
the hed and the necke in a moderate
tempoꝛaunce, not to hote noꝛ to cold.
And in any wile to be ware, not to me-
dle to muche with veneryous actes,
foꝛ that wil cause a man to loke aged-
lye, and also causeth a man to haue a
bꝛeefe oꝛ a shoꝛte life. Also other mat-
ters pꝛettyfynge to anye pꝛtyꝛuler
dyet: you shall haue it in the dyttes
aboꝛe in this boꝛke reherſed.

The

The .xl. Chapter, doth shewe an order, or a fashion, how a sicke man should be ordered: And howe a sicke man shuld be bled that is likely to dye.

Whosoeuer that is sore sycke, it is vncertayne to man whither he shall lyue or dye. Therefore it is necessary for him that is sicke, to haue two or thre good keepers, the whych at all tymes muste be dyligente and not slepyfsh, sluggyfsh nor sluttysfsh. And not to wepe and wayle aboute a sycke man, nor to vse many wordes. Nor that there be no greate resort to comon & talke, for it is a busynes for a whole man to answer many me. Speciall women that shal come to hym. They the whiche cometh to any sicke person ought to haue fewe wordes or none, except certayne persons the whiche be of counsel of the testament makinge, the whiche wyse men be not to

The Byetary

Take of such matters in theyr lykenes
For wysdom wold that euery mā shuld
prepare for such thinges in helth. And
if any man for charite wyl bylyte any
person, let hym aduertise the sicke to
make euery thyng euen betwyxe god
and the world, & hys conscience. And
to receyue the ryghtes of holy churche
lyke a catholycke man. And to folowe
the counsel of both physicions, which
is to say, the physicion of the soule, and
the physicion of the bodye, that is to
say, the spiritual counsel of his ghost
lye father: and the bodelye counsell of
his physicion concerning the receit
of his myddons to recouer health. For
saint augastine saith therhat both not
obserue the comaundementes of hys
physicion, doth byl him selte. Further
more about a sicke person, shuld be re
bolent saour, & the chamber shuld
be replenished with herbes & flowers
of odiferous flauoure. And certayne
tymes it is good to be vied a lytell of
some

Of healeth.

Some Perfume to stande in the myddle
of the chāber. And in anye wyse let not
many men, specially women be togy-
ther at one tyme in the chamber, nor
onely for babblinge, but specially for
theyr hote breathes. And the keepers
shulde at all tymes that the sycke
persons drynke be pure, freshe, & stale
and that it be a lytle warmed, turned
out of the cold. If the sicke man ware
sycker and sycker, that there is likely
hope of amendemente, but sygnes of
death, than no man ought to moue to
hym any worldly matters or busines
but to speake of ghostly & godlye mat-
ters, and to rede the passyon of chylke
and to say the psalmes of the passyon
and to holde a Crosse or a Pyccure of
the passyon of Chryste before the eyes
of the sycke person. And let not the kee-
pers forget to gyue the syckman that
is in suche agony warme drynke woth
a sponge, and a sponseful of a Cabowrell
or a Coleffe. And then let euery man

doe indeuer hym selfe on prayer, that
the sycke person may fynde the his life
catholickely in the sayth of Iesu Chryst
And so to departe out of this mysera-
ble world. I do beseeche the father, and
the sonne, and the holy ghooste to show
the meryte of Iesu Chrystes passion,
that I and all Creatures lyuing may
Doe. Amen.

Finis.

Imprinted by
me Thomas Colwel. Dwel-
lynge in the house of Roberte Wyper,
at the Signe of S. Iohn Euan-
gelyst belyde Charynge
Crosse.



